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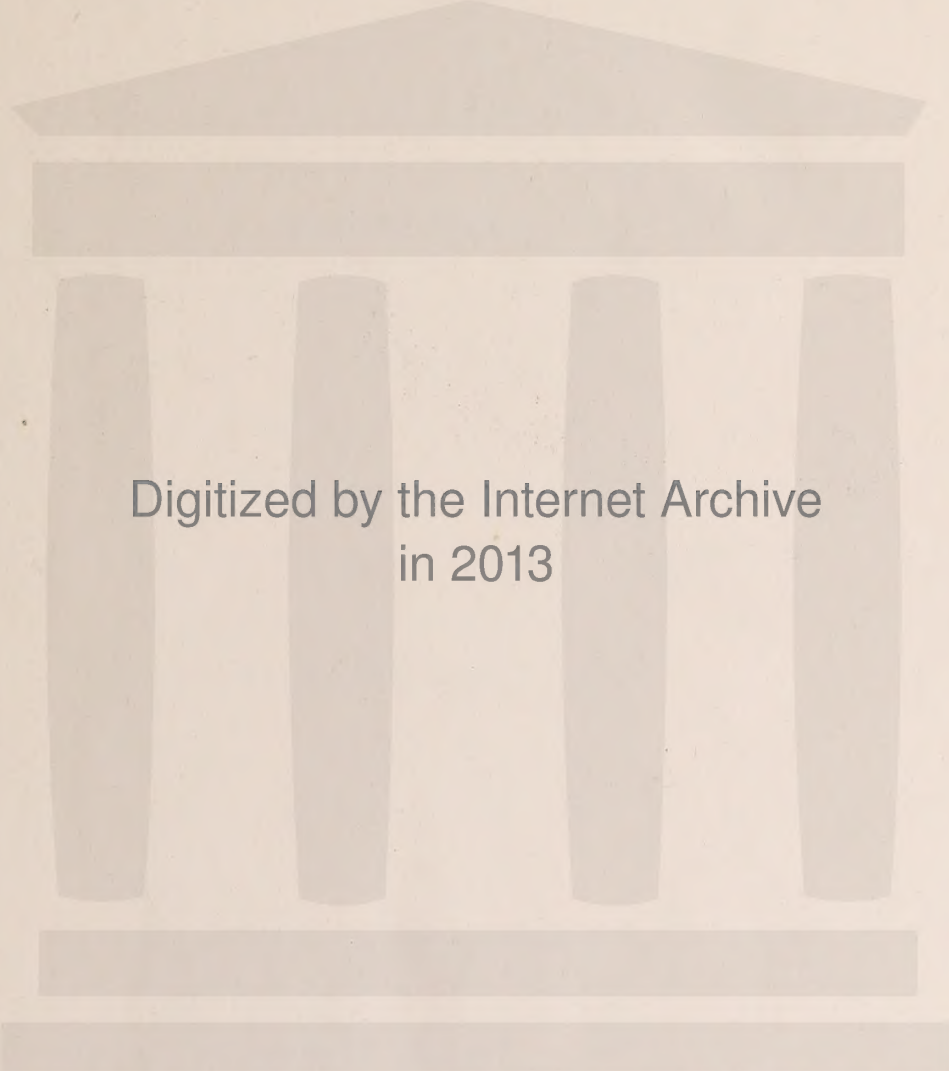
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last half of the decade are as follows:

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VOLUME XIII.

We had thought to put all the men of this decade into one volume, but find that the book would be too bulky, and so with 1895 we begin a new volume.

In 1895, Dr. Holbrook, who began his work in Iowa in 1842, was still alive; so were the two Adams, Robbins, and Salter; so also were Alden and Turner of the Band. A good many of the old men, also, were still living, among them Cross, Chamberlain, Coleman, Edson, Millikan, Moulton, and Magoun.

Some of the men who were doing things in 1895 in Iowa were Askin of Council Bluffs, Beach of Cedar Falls, Boardman of Humboldt, Cummings of Sheldon, Ferris of Cherokee, Ferner of Hampton, Frisbie of Des Moines, Gates of Iowa College, Gist of Osage, Hand of Postville, Hill of Atlantic (the everlasting Hill), Kinzer of Perry, Marshall of McGregor, the General Missionary, which is Packard, Professors Noble and Parker of Grinnell, Rogers of Mt. Pleasant, St. John of Des Moines, Sands of Belmond, Snowden of Fayette, Stevenson of Waterloo, Thain of Tabor, Towle, the Sunday School missionary, Tuttle of Manchester, Vittum of Grinnell, White of Burlington, and many others.

First sketch

Dwight P. Breed

Dwight Payson Breed, son of Rev. Samuel Dwight and Amelia Eliza (Bosworth) Breed, was born in Chelsea, Michigan, June 10, 1851. His ancestor, Allen Breed, came over in the good ship "Handmaid" from Sussex, England, in 1630, and settled in Linn, Massachusetts. The branch of the family which he founded settled later in Stonington, Connecticut, from which the subject of this sketch was descended.

The father was a shoemaker "to pay expenses," but his passion was for books and preaching. The father was also the tutor of his family, so that the son's education in formal fashion began practically with present day high school studies. After academy work in Ypsilanti, Michigan, he went to Oberlin College for four years, divided between College and Theological Seminary, but graduated from neither. Later, he took up work with the Illinois Wesleyan University, at Bloomington, Illinois, and completed a full college course, for which he received the Bachelor Degree, and for postgraduate study earned the degree of Doctor of

Philosophy. At the request of the Indiana State Association, another institution bestowed upon him the degree of Divinity.

Mr. Breed, while on vacation from the theological seminary in 1872, was asked to supply the church in Utica, Michigan, for a Sabbath, and this service resulted in his failure to finish his theological studies. The single Sabbath lengthened into nearly six years. Of course his ordination was called for, and occurred January 13, 1873.

In April of 1873, at a meeting of the Eastern Association held in the home church of his bride in Chesterfield, Michigan, Mr. Breed was married to Delina M. Briggs, daughter of Jarub and Harriet (Leonard) Briggs. The young wife was a descendant of John and Elizabeth Howland, who were of the Mayflower Pilgrim company, and her ancestry was closely connected with the ministry and church life of early New England. A devoted Christian, she was most excellently fitted to be a helpmeet for the young minister. The forty and more years during which she has wrought with the churches has given proof of her efficiency and has offered not a single occasion for criticism. The heart of her husband safely trusteth in her.

The pastorate at Utica was one of large fruitfulness. Twenty five years after his ordination

there, the church sent Mr. Breed a minute recognizing his help to the church, it having reached its largest attainments in numbers, in financial ability, in conversions, and in effective service during his pastorate. This action of the church was engrossed on parchment. It was signed by the pastor and clerk of the church and also placed in the records of the church.

While in this pastorate, Mr. Breed organized the young people into a Christian Association, prior to the establishment of the Christian Endeavor Society, but having the chief characteristics of the latter organization, as "Father Endeavor Clark" was prompt to recognize.

Through the unexpected withdrawal of an evangelist whom he had called to help in a series of special meetings, Mr. Breed was forced into being his own evangelist. For several weeks the work went on with much success. At the close of these services, he was called to help in like work with two other young ministers. Several series of meetings were held, and large results secured in each place. Such a series was held in Oxford, Michigan. There was no Congregational church in this place, but some friends wanted these young men to take

up work there to see if something might not be done to bring together the divided forces of the Kingdom there.

A fine union church building, unused, was secured, and services were held for three weeks. A large number were converted, and existing churches much strengthened. There were however, about forty persons who felt they would prefer a Congregational church home. They asked Mr. Breed to leave his comfortable pastorate in Utica, and organize a new church in Oxford. This he did in 1877, and under his leadership the church grew, a fine church building was erected, and to this day the church has been the leader in all good works in the place.

Long before he thought his work was done there, the church at Eaton Rapids, Michigan, without correspondence with him, called Mr. Breed to its pastorate. He at once declined the call, without investigating the offered work. Six months later, without correspondence between times, the church renewed its call. Such persistence was entitled to attention, and the place was visited with the result that the harder task of the new field was accepted, in 1880. May 3d, 1882, he was installed. At Eaton Rapids was found the "Sunny side" of a long ministry. There was hard work in plenty, internal troubles, great losses of workers through removal, the

sickness and death of an only daughter, and other things not pleasant, but grievous. But it was a steady fight to victory along all lines. Friendships were most precious and lasting, and God's acres there has been the tie through the years which has made the place "home" as no other. He was dismissed by council December 3d, 1884.

At this time, he was called to Portland, Michigan, and in 1886, to Reed City. Then an unsought call came from the ancient church at Michigan City, Indiana, and duty seemed to be behind the call. Four years were spent there. The larger part of the time was divided between the church and the chaplaincy of the state prison. The latter work lead into wide fields of sociological study and lecturing. Yet the church had first place and grew and prospered. Mission work was carried on among the foreign speaking peoples of the city, resulting in the organization of the German and Swedish Congregational churches of the city, which are among the strongest of their class in the country.

In the midst of this work, in 1892, the people of Wyandotte, just outside of Detroit, Michigan, sent representatives repeatedly asking Mr. Breed to become their leader in planting a new church. After several months, these pleadings became compelling, and the return to Michigan was made. At Wyandotte, a church of seventeen

members was gathered, and the task of city church planting undertaken. Four years, under severe financial conditions throughout the country, made the church strong enough to build a \$30,000 house of worship, and to take its place in the work of the state.

During these many years of his work in Michigan, Mr. Breed was honored with hosts of great friends and with official relations in state and denominational affairs, quite enough to satisfy all reasonable ambition.

The call to the pastorate in Creston, which began the work of Mr. Breed in Iowa, came, as had all others, without his seeking. He began at Creston in March of 1896. Some of the "Congregational Iowa" references to this pastorate were as follows:

June, 1897: "Made a member of the trustees of Tabor College.

August 29, 1897: "The twenty fifth anniversary of the ordination of Dr. Breed celebrated."

October, 1897: "As a result of a rally day effort on the part of Brother Breed and people, a debt of \$1250 was cleared off, and enough raised in addition to paint the interior of the building and make some necessary repairs. The debt was in the form of a mortgage which had been resting on the church since its dedication nine years before."

January, 1898: "The church supports a wide-awake men's club."

March, 1898: "Mr. Breed has been appointed a lecturer on Sociology in Tabor College."

October, 1898: "About six hundred dollars has been spent on repairs on the roof of the church building and in frescoing the interior. The building is as good as new and everything is in a fine shape for aggressive work."

February, 1899: "Dr. Breed rises still higher in the esteem and appreciation of his people, as he turns a deaf ear to the call of a sister church, and decides to remain with the flock at Creston."

February, 1900: "The church has never done so large and generous a work in the community, grown so greatly in numbers and in the strength and effectiveness of its work along all lines, nor given so largely for benevolent and denominational causes as during the past year."

As a summary, it may be said, that during the Creston pastorate, about 200 members were added, chiefly on confession of faith, no bi-monthly communion being without additions. The benevolences were increased several hundred percent. A native pastor in India was adopted and supported by the church. Debts amounting to thousands of dollars were paid off, and the church building

repaired and improved. The work among the men was marked and fruitful. The pastor served several years as a lecturer on Sociology in Tabor College. Mr. Breed left Creston on account of his wife's health.

At the time of his leaving, "Congregational Iowa" for August, 1900, records:

"In accepting the resignation of the pastor that he may enter upon the general work of the Iowa Home Missionary Society, the church passed resolutions bearing testimony to the very valuable work he had done in the parish and the city, and appreciative of the very helpful work of the pastor's wife. The church also states that the condition of Mrs. Breed's health requiring relief from parish cares makes easier the sundering of the ties which have so pleasantly bound pastor and people together."

As already noted, Mr. Breed left Creston to accept a call to the work of General Missionary for the Iowa Home Missionary Society. "Congregational Iowa" abounds in reference to the work, but we will allow Dr. Frisbie to tell the story of these years of labor, as he does in the October issue of 1907:

"As Brother Breed goes into the work of Iowa College, it is fitting that something should be said appreciative of the arduous labor which he has prosecuted through the last seven years, with energy and success. He laid off an important and prosperous

pastorate at Creston to take up the new duty of General Missionary for the I. C. M. S. Sec'y Douglass was needed many times in places which he could not visit just when he was needed most. There were churches left pastorless where discouragement was settling darkly down---churches to which no man desirous of a field was turning, where no name was known of a minister who would be likely to respond to a call, churches which had small means and had begun to raise the question whether or not they could go on.

"To such churches, Dr. Breed made his way over and over again, gave them new courage, found for them ministers, and left them hopeful and happy.

"In other churches, unfortunate divisions had arisen, so that the strength of the organization, small when all were cooperating heartily, was cut in half because of misunderstanding.

"In such cases, it was a good many times possible for Brother Breed to effect a reconciliation, and so bring better days. There were other churches in which the religious life was running low---where there was need of the wind of the spirit to touch dry bones. With these churches he often labored as an evangelist, giving the worn pastors the help of a man capable, earnest, effective, and new to the fields,

and securing good results in conversions and reconsecrations.

"He had a fine faculty for help, and his service did much to weld the people, in confidence and sympathy with out state society,--to win a larger loyalty, more intelligent and devoted to the cause represented by the mysterious letters I. C. H. M. S.

"Iowa is no small bit of territory, but our active missionary had a tremendous habit of appearing not in all places at once, but in many places and far separated places, in a very short space of time. He was diligent and aggressive. He felt deeply the care of the vast field and pervaded it with that glorious thing, a manly hopefulness.

"He gave us seven years out of the best of his life, and performed a service which was of great value to the cause,--one for which many churches will long remember him and many individuals will bless him."

As noted above, Dr. Breed left the Society for the College, and was in its service for nine years. He was one of the field financial agents of that institution. It is needless to say that he was on his job all the while. He made many friends for the College, and gathered in a good many thousands of dollars for it. At length, it came time, as he thought, for him to quit,

and for the rest of his life to live with his wife. He retired from the College in September of 1916, and took up pastoral work in Chicago. At the time of his retirement, both the "Grinnell Herald" and the "Advance" of Chicago, published the following:

"On September 1st, Rev. D. P. Breed closes a connection with Grinnell College in the capacity of field secretary, in which he has worked happily and prosperously for the last nine years, to accept a call to the pastorate of the Paulina Street Church in Chicago. He and Mrs. Breed expect to move to Chicago at that date, to enter upon the work. The church is one of Chicago's flourishing congregations. Dr. and Mrs. Breed will at this time be closing a period of residence in Grinnell continuing sixteen years, seven with the Home Missionary Society and nine with the college. During this time, the Dr. and wife have seen their children grow up, have educated them, and have watched them go out into positions of usefulness in the world. Now they are all alone in the home, and Dr. Breed feels that the time has come to leave the road in order that they may be together. His relations with the College have always been most happy, and remain so. He entertains a deep affection for the institution, and in his retirement retains an authorized connection with it, and plans to do some field work for it, though not on a salary. Grinnell people regret to

lose Dr. and Mrs. Breed, and wish for them abundant success and prosperity in their new field. They are still filled with the zeal for service, and feel that they have an opportunity for service before them, but they will serve together, and Dr. Breed will no longer need to spend his time on the road and away from home. This is the main cause for the acceptance of the call to Chicago, and all their friends will appreciate that the cause is a good one."

Mr. and Mrs. Breed have three sons, two of whom are in the work of the ministry, and the third is in the service of the Charity Organization Society of New York City. From the day they began housekeeping until 1916, they have had self-dependent young people in their home, giving them the opportunities for education. Mr. Breed has regarded it as a part of his work to find young men fitted for the ministry, and turn them into this profession. No less than eleven ministers have come into the work through his direct influence, some of whom are in the foreign field.

Dr. Breed writes: "You ask about my life. My limitations I know as do all my friends. I do not regard myself as having been rich in endowments, but I have loved study, of books and of men. I have always had a side line of study which served to keep my mind

fresh for the routine study my work called for. I have loved the church, God's chosen instrument for bringing in the Kingdom. The ministry has been my delight. It has had my heart without question, as to any lack in it for the needs of the world, I look back over my life in its service, with the greatest delight. What a privilege to have been permitted to work with men in the name of the Master. And to remember the individual men and women, boys and girls, who have come into the light and life of Christian faith through my influence and whose testimony thereto has been often gratefully declared; to see the streams of life, of family life, which flows Godward through the generations; to think of the men who are voicing the good news because I told them of the joy and privilege of the ministry, and to have hosts of Christian friends on earth and in heaven, whose fellowship is lifelong and eternity-long because we are bound by the tie of fellowship in love and service to our common Lord, ah, no life can possibly equal that of the ministry. I owe it everything. Every church I ever had was worthy of my honor, my fullest service, and truest love. I have not a complaint to make, not one. My churches have been the best churches in the world. I wish I had been more worthy of them. If I could live my life over, I would put it into the ministry, and try harder to make it more effective. My failures are my

only regrets---but I have tried to be faithful. My great wonder is that God should have found it possible to give me so very much to remember, with such great and grateful satisfaction. While I am writing thus about myself, as you asked me to do, back in my head all the time is the picture and presence of my wife, whose share in my life and work is beyond the telling."

It is evident that in many ways, Dr. Breed is a very strong man. There is not a lazy bone in his body. He shrinks from no task that comes to him. He knows books and men. He has positive opinions on many subjects. His interests take a wide range. He is interested most in folks. He is a forceful, Biblical, logical, learned, but practical preacher. He was in Iowa for twenty one years, and we will own him as our own for ever.

Second sketch

Abraham L. Dunton

Abraham Lincoln Dunton, son of Charles Henry and Philena Shether Dunton, was born at Princeton, Illinois, July 24, 1861. Mr. Dunton writes of himself as follows:

"The family was broken up when I was five and one half years old. I was taken by a family who lived in Sheffield, Illinois, which kept me for about a year, when I was passed on to another family in Sheffield, and with whom I lived about four years. Because of the ill treatment I received, I was persuaded to run away, and this was the beginning of much roving around. At about fourteen, I went to Brooklyn, Iowa, and remained in Iowa about four years, when I went back to Illinois. Near Peoria, I worked on a farm. In the fall of 1880, I went to Chicago. The second day there I got a position with a doctor. After nine months, I had become familiar with the streets, and I found that I could make more money driving a public carriage, so I left the doctor in the morning, and went to work as a driver in the afternoon.

"In this position, I got to see evil in its

worst forms and colors, Night after night, I spent in driving about the red light district and gambling places. My pay was good, five, six, and seven dollars a day. This seemed wonderful to me, for I had received on the farm only fourteen dollars a month.

"But I could not like the business. It seemed to me that all the people of Chicago were on the road to ruin. I gave up the work, and got a position with a wealthy family, where I had good pay and short hours. I had my evenings to myself, and Sunday, also, which I had not had since I had been in the city. So I went to church, but was disappointed, for I was not noticed. I tried another church, with the same results. The next time I tried the Moody church, and there I found a man waiting to welcome me, and he would not let me go until I had promised to come back; and I was converted at the next visit, and of course this was a great turning point in my life.

"I had had quite an experience, but no education, and I began to wish for an education, and to pray that a way might open. The opportunity came in an unexpected way. Rev. Charles Gobst, who was pastor, introduced me to Mr. Moody, and he asked me if I wanted to go to school. I told him that I did. I went to Mt. Hermon, Massachusetts in 1885, and stayed there three years. I

had a good deal of trouble with my books, as I had to begin at the beginning. I was also in a new environment. I had been accustomed to liberty and plenty of money, and now I found myself without either. But I was surrounded with just the influences I needed and there was the absence of the things objectionable that I had been accustomed to. At the end of three years, I left school, and through the kindness of F. H. Revell, I was given a position in his store, where I served for three years, and where I had an opportunity to study people in general, and preachers of all grades in particular. I spent my evenings and Sundays in trying to do good and took an active part in the C. B. Society, and was made president of the north division of Chicago. Mr. Revell sent me to the state meetings of different state missionary organizations, Sunday school conventions, etc., where I heard the great missionaries of the world.

"At the end of three years with Revell, I accepted a position with the American Sunday School Union, and went to Knox county, Illinois, where I served for three and a half years, and where I made my first attempt at holding meetings. I succeeded in organizing schools, and I had some success in my meetings. There were conversions with nearly every effort."

Near the close of the year 1895, Mr. Dunton accepted a call to our church at Lamoille. Here he was ordained January 27, 1897. "Congregational Iowa" reports the occasion as follows:

"There was an ordination service at Lamoille, January 27th, Mr. A. L. Dunton came into the parish something over a year ago, from Sunday School missionary work. After three months of trial, the church found him worthy of a place among the brethren and in the churches as an ordained ministry. The council was unanimously of the same opinion. Rev. C. H. L. Mason preached the sermon. Brother Henry Avery offered the prayer, and gave the right hand of fellowship. The charge, and the address, were given by Rev. Messrs. C. R. Gale and H. Paul Douglass."

At the close of his second year, Mr. Dunton was called to Parkersburg. The "Congregational Iowa" record, in October, 1897, is as follows:

"Brother Dunton of Lamoille has accepted a call to the pastorate of this church, and is already on the field."

His service here was of short duration, for in February of 1898, we find him at Shell Rock. Here his service was shorter still, for in November of the same year we find him at Winthrop. This pastorate occupied

two years. In December of 1900, he began at Gilbert Station. In December of 1902, we have this item:

"During the two years of Brother Dunton's pastorate, the church building has been reshungled, a furnace put in, and other repairs and improvements made. The membership has increased from eighty to one hundred and twenty three, all these additions but seven being on confession of faith. On a fair Sunday, the Sunday school attendance is about one hundred. November 24th, the people gathered at the parsonage to celebrate the pastor's tenth wedding anniversary. There was an abundance of tin, and things more substantial."

In April of 1903, he changed from Gilbert Station to Belmond. This pastorate is reported as follows:

April, 1903: "April 5th was a memorable day for our church at Belmond, as on that day the people welcomed a new pastor. This is a very rare occurrence at Belmond. There has not been such an event there for thirty five years. Brother A. L. Dunton of Gilbert now occupies the place so long filled by Father Sands. But Father Sands is still there, pastor emeritus. We wonder if it will be thirty five years before there is another change."

May, 1903: "The new pastor has already introduced some changes. Under Father Sands' pastorate

of a generation, everyone knew that the teaching would be safe and the deacons could sleep during the service if they wanted to do so. But now they feel the burden of responsibility, and will keep awake until they learn whether the young man is orthodox or not. The new and the old get on nicely together, and the people are happy."

December, 1903: "Father Sands was with this church for over thirty five years. Brother A. L. Dunton does not remain quite so long. He began last March and now resigns, to close at the end of the first year. Brethren of the church report decided progress under Brother Dunton's administration, and regret that he does not remain."

After resigning at Belmond, he farmed for five years at Gilbert Station, to pay up the money he had borrowed. He then accepted a call to Providence, Rhode Island, and at the end of the year was called to Port Mills, Vermont.

Having Port Mills, and West Fairlee Center, at the end of two years he resigned pastoral work, and bought a farm near Fairlee. He worked the farm for two years, preaching at Fairlee a part of the time, and then accepted a call to the Presbyterian church of Windham Center, New Hampshire.

He was married November 24, 1892, to Miss Mable Tompkins, of Chicago. The family consists now of six children.

It will be noted that this brother was a preacher only by spells, and that from first to last he engaged in various pursuits, hack driving, clerking, farming, Sunday School work, etc. I can bear testimony, however, that while he lived in Iowa, while he was not preaching he was practicing the life he commended in his sermons. Whether pastor or parishioner, he was a good man, and a good helper in the churches.

Third sketch

Samuel Shepherd

Samuel Shepherd, child of Scotch and English parents, was born in Canada, February 14, 1850. He spent his boyhood on a farm in Illinois. From early childhood, books and study were his delight.

After fitting for college, he took a course at the Harvard University, where he graduated with honors in 1878. September 3d, 1878, he was married to Miss Sarah Moody. The place of her residence is not given. Soon after his marriage, he decided on the ministry as his life work, and took a course of theology in the Chicago Theological Seminary, graduating in 1882.

His first pastorate, 1882-1884, was at Shabbona, Illinois, where he was ordained June 13, 1883. His second pastorate, 1884-85, was at Wyandotte, Kansas. Then he returned to Illinois, and from 1885 to 1888 was pastor of the Warren ^{Avenue} Church, Chicago. From 1888 to 1891, he was pastor of the Atlantic Church in St. Paul, Minnesota. He then returned again to Chicago, and from 1891 to 1893 had charge of the Forestville Church.

November 19, 1894, Mrs. Shepherd, the mother of six children, finished her earthly career. Her

sickness and death, for a time, interfered with Mr. Shepherd's pastoral work. But in 1895, he returned to the pastorate, locating at Maquoketa. In April of 1895, we have this report:

"The church at Maquoketa has a new pastor, Rev. Samuel Shepherd, from Niles, Michigan. "Congregational Iowa" extends a hearty welcome."

This pastorate covered a period of nine years. There were no striking incidents connected with it. His second marriage, to Miss Martha A. Fletcher, of Maquoketa, occurred February 18, 1896. Of course, there was no occasion for a fresh ordination; he might have been installed but he was not. There was no call for a new church, or an enlargement of the old one, for the house was adequate; and so he had nothing to do but to hold forth the word of life, from Sunday to Sunday, and attend to his pastoral work. This he did with great fidelity. His preaching was orthodox, instructive, evangelical, and evangelistic, and the church was built up in the faith of the gospel, and in number. His pastoral work was systematic, thoroughgoing, edifying, and delightful both to himself and to his people.

"Congregational Iowa" for March, 1904, reports:

"Brother Shepherd has had a long and serious illness; when last heard from, he was improving slowly.

"We hope that he will soon be able to resume his work."

The following month, we hear again from Maquoketa: "In our last issue, we reported the serious illness of Rev. Samuel Shepherd. He is slowly recovering, but finds it necessary to give up his work at Maquoketa. We hope that he will soon be ready for service in some other field. Here is an excellent parish for some good man."

In May comes the report of his death:

"Sunday, April 24th, near the sunset hour, Samuel Shepherd fell asleep at his home in Maquoketa, after a severe illness of four months. Mr. Shepherd was endowed with a strong physique, a rare mind, and a big warm heart. He loved God and nature, and everything beautiful. The strains of some sweet bard were often upon his lips. Coming, he brought sunshine; going, he left a cloud. He was a man of strong convictions, and never lacked courage to champion whatever he thought was right. He was unselfish; great in character and service. His greatest joy was to be doing a good work for his Master and somebody else. A few days before he died, he said to his wife: 'What a shame that my strong right arm is out of service! Nevertheless, when he wants me, I am ready.'

"At his funeral, the whole city seemed moved to tears, and a great multitude gathered to do him honor. The church where he so long preached was filled with the

fragrance of many garlands, the love tokens of a loving people."

He died of Bright's disease, aged fifty four years, two months, and ten days.

Fourth sketch

Owen Thomas

Owen Thomas, son of William T. and Ann T. Thomas, was born at Youngstown, Ohio, January first, 1865. His father was a miner, and the son followed his father down into the bowels of the earth. But he did some work and some thinking above ground. He inherited religious appetites as he inherited a desire for food, and a Welshman's relish for a good sermon with plenty of fire in it.

He studied in the Girard High School, and Hiram College, and from 1892 to 1894, in Oberlin Seminary. In 1895, he was called to our church at Hiteman. "Congregational Iowa" for August of 1895 reports:

"Hiteman is one of our new churches. It was formerly a 'Union' church. It is so yet, although it is now a Congregational Church. There is a membership of about fifty, a Sunday School of over one hundred, and a flourishing Y. P. S. C. E. Mr. Owen Thomas, of Hiram College, Ohio, has accepted a call to the pastorate."

He was commissioned by the I. C. H. M. S. for this field, September 1st. October, 1895. reports:

"Mr. Owen Thomas, of Liram College, Ohio, was ordained here October 6th. Sermon by Rev. S. A. Miller, prayer by Rev. L. S. Berry, right hand by Rev. J. R. Beard, and charge to the pastor by Rev. A. F. Marsh."

In September of 1896, we have this item:

"Brother Owen Thomas is one of our busy pastors. He preaches a Welsh sermon each Sunday morning at ten o'clock; at eleven, he preaches in English, and then attends Sunday School. In the evening, he attends the C. E. Society, and follows this with another preaching service in English."

He was in this field until December 1st, 1898, at which time he was commissioned for Gomer and Elliott. In June of 1899, he have this report:

"Brother Owen Thomas preaches at Elliott in the morning, drives to Wales for an afternoon service, and preaches again in the evening. He introduces English into the Welsh service once a month."

He was on this field for something over five years. Other reports from this field were as follows:

May, 1903: "The Gomer church held its annual meeting recently. The church has a membership of sixty. The amount collected for benevolences for the year were \$324. The church building and parsonage were repaired. The Welsh and English services are carried on without the

least friction. At the evening service, the church is often taxed to the fullest capacity. Six years ago, it was feared that the church would be disbanded on account of the opposition to the English language. Some withdrew from the church, rather than have English preaching. But it was necessary to have English preaching because the young people were becoming Americanized, and American people were moving into the community. In September of 1898, the church extended a call to Mr. Owen Thomas, then of Hiteman, Iowa, and from that time until now the church has been very active, harmonious, and prosperous. Last year it ranked among the first in its contributions to benevolences among the Welsh Congregational churches."

December, 1903: "This strong Welsh church is to part with its efficient pastor, the Rev. Owen Thomas, who goes to Nebraska. There is a fine opening here for some able, consonantal linguist. The Elliott church has shared with Gomer in the services of Brother Thomas, and is also left vacant. The retiring pastor has done excellent service at both places, and is held in high regard."

April, 1904: "The Rev. Owen Thomas has joined the Benedictivites at last. He resigned his Gomer church pastorate first, and then married one of his late parishioners. Congratulations are in order, and are herewith heartily extended. Brother Thomas, too has resigned the

Elliott pastorate, and accepted a call to a church in Pennsylvania. The good wishes of our Iowa fellowship follow him."

He was married March 24, 1904, to Miss Dora Reese. The Pennsylvania church to which he was called was at South Sharon, where a church had been organized shortly before, among the tin workers. When Mr. Owen Thomas undertook the work, the people had no charter, no building, and only twenty nine members and no lot on which to build. Under Mr. Thomas' leadership, the church developed rapidly, and in 1908 had a membership of one hundred and eighty six, a Sunday School of two hundred and twenty, and a church building which cost \$10,200.

In 1909, Mr. Thomas was called to the Pilgrim Congregational Church of Plymouth, Pennsylvania. In 1911, he began at Buttonwood church, of Wilkes Barre, Pennsylvania, where he is still in service.

In general, it may be said that Mr. Thomas has had very successful pastorates. In his first church, at Kiteman, the development was marvellous. The Gomer church easily made the transition from Welsh to English. The Elliott church remodelled its edifice under his direction. He has managed the Welsh and English language with perfect satisfaction in all his pastorates. The church which he now serves uses the English language entirely. He has

taken an interest in all denominational affairs. All his work has been of a most satisfactory character.

Brother Owen Thomas is a stocky Welshman, built from the ground up, but not very far up. Any day he could don his miner's outfit and dig coal with the best of his fellows. Any day, too, and any hour of the day, he could preach you a sermon in Welsh or English, just as you should call for it. If he ever has an hour of despondency, no one ever heard of it. He expected to bring things to pass, and so he did. He loved the Welsh language, but he knows when the English is the better for the church and community. Probably he never will give up the Welsh music. It does one good to meet this wholesome, whole-souled man. A superintendent of home missions feels comfortable to have him in one of his parishes in the state. He was a comfort and blessing to us for nine years in Iowa.

Fifth sketch

George Alfred Conrad

Mr. Conrad writes:

"My father, George Conrad, and my mother, Mabel L. (Shipman) Conrad, were both students at the Mission Institute at Quincy, Illinois. They were to go to the Hawaiian Islands, under appointment of the American Board, instead of locating on a homestead in Blue Earth county, Minnesota. I never knew why the change in plans was made, but my father was always more interested in the community's welfare and in Christian work than he was in farming.

"I was born at Mapleton, Minnesota, December 8, 1859. It seems to me that I can remember when we ran away from the Indians in 1863. We remained on the homestead till the spring of 1869, when we moved to a farm near Barry, Illinois, where the family resided until they moved to Grinnell, Iowa, in the spring of 1886.

"I attended school in the country until I was nineteen years of age, about three months of the year, but most of the time reading and studying noons and evenings. In the fall of 1881, I entered Wheaton Academy, and worked my way through the Academy and College, graduating

from the institution in 1888, and from the regular course of the Chicago Theological Seminary in 1891. June 10, 1891, I was united in marriage with Miss Alice Armstrong of Glidden, Iowa. She also was a graduate of Wheaton College, and she became the mother of four children, three sons and one daughter, all living."

His first pastorate was with the Saratoga church of Omaha, Nebraska, where he was ordained and installed June 23d, 1891. He was in this charge for three years. From 1894 to 1896, he was located at Lake Preston, South Dakota.

In April of 1896, he came over into Iowa, and took the work at Kingsley, and was in that field until February of 1899. After this, he gave six months to Holley, Slater, and Garden Prairie, and then on account of his wife's health went West, and from 1900 to 1903 was at Park City, Utah.

He then gave nine years to Nebraska, being at McCook from 1903 to 1906; at Sutton, from 1906 to 1907; at Leigh, from 1907 to 1909; at Fairfield, in 1909-10; and at Norfolk, from 1910 to 1912.

In August of 1912, he returned to Iowa, and began at Dunlap a pastorate which continues to this day, 1916. "Congregational Iowa" for February of 1911 reports:

"The church has spent several hundred dollars on repairs, and has received ten to membership. Two country Sunday schools have called upon the pastor for Sunday afternoon services. We have not met our apportionment, but we have given \$50 to Ministerial Relief. We plan for more aggressive work the coming year."

In closing his communications, Mr. Conrad said:

"I have nothing of which to boast. I have fallen far short of my expectations."

But he has done his work faithfully and with a good degree of efficiency. He gives his attention not only to the local church, but also to the work of the Kingdom as connected with the denomination to which he belongs. He is concerned to have his church do its full share in missions, and in every other way. He is now giving himself heartily to the work of the Tercenary program. His heart is free from guile, from envy, and the spirit of criticism. His face reflects the kindness of his heart.

Sixth sketch

Adna Wyckoff Moore

Writing from Tampa, Florida, under date of June 14, 1916, he says:

"I certainly want my name written among the Congregational ministers who have served churches in dear old Iowa, and I even find myself wishing that when my work is done here, some door would open to me in the state where I held my first pastorate.

"I was born in Excelsior, Minnesota, November 6, 1868. At the age of four years, I came to Iowa, our family settling in Waverly, where my parents remained to the end of the earthly journey, and where my brothers and sisters are now living.

"At the age of fifteen, I graduated from the Waverly High School, after which I took postgraduate work preparatory to teaching. I also took German and French of private teachers, and when I began teaching at the age of seventeen I took a special course in mathematics and surveying.

"From childhood, I loved the church and the Sunday School, and even counted it a treat when taken to prayer meeting by my parents or older sister. While

serving as principal of the Tripoli schools, I felt called to the ministry, and began to make special preparations for what I was sure must be my life work. Resigning my school, I entered Cornell College, being at that time a member of the Methodist church. Later on, sickness at home, and what I felt to be my duty there, kept me from completing my course. I again took up teaching, accepting the principalship of the schools at Plainfield. I continued my college course, however, rising at 4:30 A. M., and hoping to enter the ministry soon, I began reading Systematic Theology.

"At about this time I became acquainted with the young pastor of the Congregational church at Taverly, and I felt myself strangely drawn to him as well as to the church he served. I immediately realized that some of the things I had been feeling after were in the Congregational church, its spirit of democracy and broad Christian fellowship. I began to read its history. I went often to hear my friend, George White, preach, and I began, not to be a Congregationalist, but to discover that I had never been anything else.

"After rounding out eleven years as a school teacher, I resigned my position with the schools at Cascade, and accepted a call to the Congregational Church at Blairsburg, December 1st, 1895. I was ordained January 2, 1896, by a council of Congregational ministers and

churches of the Webster City Association."

From the Minutes of the year, we learn that Rev. E. R. Lathan preached the sermon, Sec'y Douglass offered the prayer, William B. Sanford gave the right hand of fellowship, Walter Radford the charge to the pastor, and C. F. Boardman in the address to the people. From Blairsburg, in "Congregational Iowa" for June, 1896 we have the following:

"The Blairsburg church, Rev. A. W. Moore pastor, is only five years of age, but has a resident membership of ninety seven. It has an advantage over other churches geberally in that it is the only church in the place, which is a thriving village on the Illinois Central road. The people are now being forced into a church building enterprise by the increase of congregations and the growth of the Sunday School. On every pleasant Sunday morning, chairs are brought in from the neighboring houses to accommodate the congregations. The new building will cost about \$2,500."

The report for August, 1896, relates to the new building: "The contract for the new house of worship has been let. Brother Moore writes that they expect to have it completed by the middle of October. It will cost about \$3000."

The dedication came not in October, but December 27th. Strange to say, the cost did not exceed \$3000.

"Congregational Iowa" for January of 1897 reports:

"We want all our people to rejoice with the Blairsburg people. They have now a suitable, and delightful, house of worship, and a roomy, comfortable parsonage by the side of it, and they are substantially out of debt. For a long while the old building was too small, and it was not worthy of the church and community. The new church edifice, the most conspicuous object in the village, is the admiration and pride of all. Brother Price of Iowa Falls preached the sermon, and a grand sermon it was. The Iowa Falls people don't want the world to know how well Brother Price can preach. After the sermon, Sec'y Douglass took up the role so natural to him, that of a beggar. In a few minutes, the mountain of debt melted away, the whole eight hundred being raised so easily and quickly that the people began to say, 'Wish we had asked for more.'

"Before the evening service, they had thought of something else that they wanted money for, the debt of \$400 on the parsonage. The people pledge a little short of \$500 toward the parsonage debt, and the pledges during the day were fully \$1100. Brother A. W. Moore, the pastor, is very popular with the people. They do not propose to have a second church. They are sure that one, that one being Congregational, is enough."

After serving the church at Blairsburg for a little more than three years, he was called to Manson,

in which place, also, he remained for three years. In January of 1899, we read:

"Brother Moore, late of Blairsburg, is now at Manson, starting into his new pastorate with courage and hope."

Brother Moore had scarcely reached this field when he began planning and working for a new house of worship. For many years, the people worshipped in private dwellings and in schoolhouses. At length in July of 1874, a house of worship costing \$1600 was completed and dedicated. This was the first meeting house built in the county, and the first church bell of the county swung--not in its tower, for it had none, but somewhere in the vicinity. In 1891, a new building was talked of, but the old building still held the ground, and continued to hold the ground until a few months ago, when it quietly slipped away to make room for the splendid edifice which was dedicated in November of 1899, at a cost, with the furnishings, of \$9,200. The most conspicuous piece of furniture was a fine pipe organ. Dr. Adams, of "The Advance" preached the sermon. Of course Sec'y Douglass was there to raise the money. When the last figure, indicating the debt, was wiped out, the audience broke out into applause. After the service, the people lingered to congratulate each other, and at length went home weary and happy. Says the Manson "Journal": "It was a magnifi-

cent day's work, nobly done by a generous Christian enterprising people. It was a Herculean task and still it was done easily."

Mr. Moore's next field was Reinbeck. In April of 1902, we read from "Congregational Iowa":

"Reinbeck has secured a pastor; Brother Moore of Manson has accepted a call to this church."

The great event of this pastorate was the building of another house of worship, which was dedicated May 23, 1904. Rev. C. L. Seecombe, of Waterloo, preached the sermon. The cost of the building and lot was \$17,338, and the deficit to be raised at the dedication was \$7,686. It seemed impossible that this amount could be raised, but it was done. "Congregational Iowa" reports: "Rev. Adna Tyckoff Moore, who is pastor of the Union Congregational church at Reinbeck, is no novice in the art of church building. This makes the third church he has build since he was ordained as a minister in 1896. In March of 1902, he accepted a call to the Reinbeck church, and commenced preaching the first Sunday in June of that year. He had not been here long until he commenced making plans for the erection of the new church which he had the honor and great pleasure of seeing dedicated free from debt. Mr. Moore is an unusual preacher, and his wife an unusual singer, and they are doing unusual work in Reinbeck."

Soon after the dedication at Reinbeck, Mr.

Moore was called to the Second church of College Springs, Colorado, and here he remained for nine years. From here he moved to Birmingham, Alabama, and after two years' pastorate there, he entered the field where he is now serving as superintendent of the Latin American Institute at Tampa, Florida, and pastor of the American church in that place. In closing his communication, Mr. Moore says:

"In 1889, I was married to the daughter of a Congregational minister, Miss Lala E. Gorton, then of Nebraska City. We have a son, Murvale E. Moore, who has reached his majority, and two little girls whom the Lord was good enough to give us, Lora Mae, from the Children's Home at Des Moines, and Maxine Mildred, from the Children's Home at Denver. Lora is seventeen years old and is a great help to us in our work. She joined the church at the age of seven, and has been a sweet, consistent, Christian girl ever since. Maxine is five years old.

"While in Colorado Springs, I was asked by the Juvenile Court to act as Chief Probation Officer for the County and city. As I was advised by my leading members as well as by many leading citizens to accept the position, I did so, continuing my service as pastor of the church. It was a most valuable experience, and I was able to do some things which I am sure will bear fruit in the new

vision and hope of many lives. In recent years, I have had many invitations to speak at chautauques as a Bible teacher and lecturer. I have enjoyed this work, to a limited extent, very much, but the supreme passion of my life is to preach. The one thing I would want to be if I had the wealth of the world is pastor of a church --of course a Congregational Church.'

Some of the characteristics of Mr. Moore are clearly brought out in this sketch. He is a scholar by nature and by practice. He is at home in his study and among his books. He is at home, too, in the pulpit. He loves to preach, and the people love to hear him. He is at home also in the homes of his parish, and good company he is in all classes of society. He is also a man of affairs; he can superintend and build a house of worship, and finance the enterprise. He has the courage and endurance to undertake an enterprise. He can see it through. A brotherly, forceful, useful man is this brother, Adna Wyckoff Moore.

Seventh sketch

John B. Gonzales

John B. Gonzales, son of Richard and Susan (Crumbecker) Gonzales, was born on a farm near the present town of Allison, Butler county, Iowa, September 9, 1870. He attended the public school and completed the course in the Butler Center district, which at that time was the best school in the county. After graduation, he taught for three winter terms, working on the farm in the summer.

In September of 1892, he entered the School for Christian Workers in Springfield, Massachusetts, and graduated from this institution in 1894. In 1894-5, he was assistant pastor of the Plymouth Congregational church of Detroit, Michigan. June 26, 1895, he was married to Miss Pearl E. Parsons, of Allison, Iowa. This event is noted in "Congregational Iowa":

"At Allison, Iowa, June 26, 1895, at the residence of the bride's parents, by Rev. Henry C. Brown, Rev. John B. Gonzales and Miss Pearl E. Parsons, both of Allison, were joined in marriage. For some time past Brother Gonzales has been assistant pastor of a church in Detroit, Michigan. Miss Parsons has been a teacher in the public schools of Allison, is the organist in

the Congregationalist Church, and has been foremost in every good work among the young ladies.'

Soon after his marriage, Mr. Gonzales took charge of the Bethany church of Cedar Rapids, and was there from June of 1895 to March of 1898. He was ordained at Cedar Rapids, June 28, 1896. This is reported in "The Minutes" of that year:

"Sermon by H. Paul Douglass, prayer and charge to the pastor by Bec'y Douglass, right hand of fellowship by E. W. Winslow, and address to the people by H. A. Baker."

From Cedar Rapids, he was called to Marion, and was in service there from March of 1898 to September of 1899. He then resigned to enter Iowa College, where he studied for two years. "Congregational Iowa" for October of 1899 reports:

"Brother John B. Gonzales has made arrangements to enter Iowa College and complete the regular course. He will supply the church at Union on alternate Sundays. Mr. Gonzales had done excellent work at Marion, and the people part with him and his family with regret."

During his first year at Grinnell, on each alternate Sunday, he supplied at Lopejoy and Burdette, but the second year he had Union alone. In November of 1900, we have this report:

"Last year, the Union church was willing to share it's pastor with Lopejoy and Burdette. This year

they are not content with anything but services every Sabbath, and they are willing to pay for them. During the past year, they gave \$72 to missions."

In January of 1902, we have this report from Union.:

"A church in a Southern state is trying to entice our brother J. B. Gonzales. But we are glad to report that it is another case of sweetness wasted on the desert air. Brother Gonzales proposes to stay in Iowa."

But the report of May, 1902, is different:

"It is reported that Brother Gonzales has accepted a call to supply for three months with a view to settlement in one of the Southern states."

The church to which he accepted the call was the First Congregational church of Jennings, Louisiana. He continued in this relationship until October of 1907, at which time he resigned to become joint superintendent of the Congregational Home Missionary Society and the Sunday School and Publishing Society for Texas, Louisiana, and Arkansas. He was in this service from 1907 to 1911. For a part of this time, beginning with January 1, 1910, he was also pastor of the church at Port Arthur, Texas. Later, from June 1, 1913 to February 1, 1915, he was pastor of the Compton Hill Congregational church of St. Louis. And from February 1, 1915, to the present time, October, 1916 he has been pastor of the church at Dallas,

Texas.

Brother Gonzales is one of the large contributions of Iowa to the work of the Kingdom, especially in the Southland. He is a large man physically, tall, finely proportioned, handsome in face, and graceful in movement. He is an excellent preacher, a superior organizer, and a fine executive officer. He did good work in Iowa, but it was simply preliminary to his work in the South; and he is now in the prime of life.

Eight sketch

Otterbein O. Smith.

Otterbein Oscar Smith, the son of Oscar F. and Ester A. (Lynn) Smith, was born in McDonough county, Illinois, near Macomb. For fifty years, the father was an honored minister of the church of United Brethren in Christ, spending the entire period of his active ministry, which covered a period of about forty years, in Western Illinois. For twenty five out of the forty years, he was one of the presiding elders of his conference. His father also was a minister, in the Baptist church.

There were ten children in the Smith family four of them being sons, all of whom entered the ministry, three of them becoming pastors of Congregational churches. One of the brothers, James Robert, is now pastor of the People's Church of St. Paul, Minnesota. Frank George is in the great First Church of Kansas City, Missouri, and Otterbein is at Ainsworth, Nebraska.

The childhood of the subject of this sketch was spent in Western Illinois, in the counties of Knox, Warren and Mercer. His young manhood was spent in Knox and Henry counties.

He was educated in the public schools, and when

ready to start to college, his older brother broke down with tuberculosis, and his sickness, continuing for four years, made a college course impossible.

During this time, he studied under private tutors in literature and theological studies, and secured the equivalent of the literary studies of a college course.

During the latter part of this four year period, he preached as a student supply in the United Brethren church; but he was never in harmony with the government of that church, or its methods of work. In the fall of 1884, he withdrew from the church of his childhood, and united with the Congregational church of Annawan, Illinois, and at once entered the Chicago Theological Seminary, where he spent the year of 1884-5.

In the spring of 1885, Dr. James Tompkins, then Home Missionary Secretary for Illinois, offered him a good field, but he refused, feeling that he could do a work at Annawan, which perhaps others could not do. So he accepted a call to the smallest church in the state in the point of membership. During the year the membership doubled.

In the spring of 1886, he was invited by the pastorless church of Neponset, Illinois, to represent them in some Union meetings to be held in the village. He found the church very much divided and discouraged, but was able to get them together, and at the close of

the meeting, they gave him a unanimous call to become the pastor of the church, which he accepted. He remained here five and a half years, and during his pastorate the membership of the church increased from sixty to one hundred and twenty, and the church property was very much improved.

In the fall of 1891, he accepted a call to the church at Wayne, Illinois, to be near Chicago during the World's Fair. In the spring of 1893, he received a call to the second church of Moline, Illinois, where he remained two and a half years, doubling the membership of this young church.

In the fall of 1895, he accepted a call to the Congregational church of Traer, Iowa. "Congregational Iowa" reports:

"The Traer people have chosen for their pastor to succeed Brother Israel Brown, Rev. O. O. Smith, of Moline, Illinois."

In December of 1895, we have this report:

"A man's society has been organized in the church, as a means of increasing the interest in the public services. The result has been a greatly increased attendance."

In February of 1897, we find the following:

"The reports of the year show vigorous growth along all lines. The membership has increased one hundred and one; the benevolences amounted to \$792. Brother O. O.

Smith, the pastor, is getting a reputation as a lecturer. A literary society of Western College sends a very flattering report of his recent lecture at Toledo on 'The Life of Art and the Art of Life.'

The next report is in February of 1898:

"Mr. Smith is one of our younger men, and a comparatively recent comer to the state. He is in the prophetic line, his grandfather and father being ministers, and having three brothers in the ministry. He came to Traer in 1896, and has been doing acceptable work there since that time, seeing an encouraging growth of the church in its many-sided interests."

In April of 1898, we have the following:

"The members of the church arranged a reception in honor of Brother Smith's nineteenth wedding anniversary. The reception was held in the church, the rooms of which had been made especially attractive for the occasion, and an interesting program was carried out, during which the pastor was given one hundred dollars in cash, tied up securely in a bandanna handkerchief."

The February issue of 1899 reports another successful year, the membership having reached 320. "The next thing in order is a new church building. The church has voted to build at the cost of about \$10,000."

In July of 1899, we have this report:

"Brother O. O. Smith closes his work here August 1st, to become Brother Towle's successor as Superintendent for Iowa of the Congregational Sunday School and Publishing Society."

During this pastorate of four years, the membership grew from about two hundred to three hundred and thirty six, and the larger part of the money was raised to build the great house of worship now in use at Traer. As noted above, Mr. Smith resigned this pastorate, to accept the Sunday School work of the state, and continued in this work for five and a half years.

Reviewing the work of these years in his last annual report, he said:

"The years have passed swiftly, and I have found much joy in my work, and yet I look forward with great pleasure to the fact that I am again to enter the pastorate, and once more be at home. I have travelled 85,765 miles, visited 547 schools, preached 1,416 sermons some of them being addresses, held one hundred and thirty seven institutes, organized 52 schools, 13 of which have grown into churches, and I have collected money from the field to the amount of \$15,918.14. The number of schools organized has averaged about ten per year. It is a source of pleasure to me to know that I will be able to furnish the man who is to follow me with much needed information and help of which I was deprived. I want in

these closing words to thank the pastors and Sunday school workers throughout the state for their continued kindness to me, and I shall turn away from this general work to my church and home with a God bless you all, and a prayer that God's richest blessing may rest upon him who is to take up the work."

From the Sunday School work, Mr. Smith entered the pastorate at Council Bluffs. "Congregational Iowa" for May, 1905, records:

"The new pastor is the Rev. O. O. Smith, who began work April 1st. Of course Congregational Iowa knows him, and has only the most cordial good wishes for a long, a happy, and a very fruitful pastorate with this important and honored church. We cannot in our news item speak of the work of Superintendent Smith as the representative of our Sunday School and Publishing Society, for this see the Sunday School Department:"

In July of 1906, we read:

"At a largely attended meeting recently held, the church voted to make the second service a vesper service to be held at 4:30. This is to be a permanent feature of the church life. Dr. Smith will spend the first week of his vacation in chautauque work in Iowa, and then go on to Chicago, where he will supply two Sabbaths, and returning home will leave for Denver August 18th. He will fill a chautauque week at Fairbury, Nebraska, on the way to Denver, and the last two weeks

of August will be put in in climbing mountains."

Other "Congregational Iowa" items were as follows:

March, 1907: "Dr. Smith has just closed a three weeks' meeting at the People's Church. This is a new church which came into our fellowship through the brotherly spirit and assistance of Dr. Smith. They commenced life as an independent church, but feeling their loneliness and appreciating the benefits of brotherliness, they voted to become a Congregational church."

February, 1909: "The treasurer reports all bills paid and \$900 surplus. Total monies collected, \$6,000, of which benevolences \$1,792. Two strong committees were appointed to push the new building project. \$15,000 out of the \$30,000 desired for this purpose is in sight, and all indications are that building operations will be commenced in the spring. The church has suffered heavy losses by removal, but a hopeful spirit prevails. Dr. C. O. Smith will in a month begin the fifth year of his service with the church. Many expressions of love and esteem were heard both for the pastor and his wife."

September, 1909: "Plans for the new church are nearly perfected. The church which the people propose to erect will not only have one of the best locations in the city, but will be architecturally beautiful. The general plan will embody somewhat the idea of the Greek

temple. Dr. Smith spent his vacation in filling church engagements."

February, 1910: "The good people of the First Church began their holiday celebration in a very appropriate way, having a surprise shower on the pastor and family, bringing with them many appropriate gifts and an abundance of good cheer. But this was not the end, for Christmas Day brought a number of valuable gifts, and among them a complete Christmas dinner; and still the giving was not over, for on New Year's Day a box of selected canned goods reached the parsonage. Twenty four were received to membership during the year. Dr. Smith will soon complete his fifth year in the service of this church."

July, 1911: "The new church is nearing completion, and the congregation is looking forward with delight to occupying their beautiful new home. Dr. Smith spoke recently at the Kansas State Brotherhood meeting."

October, 1911: "A red letter day in the history of the First Congregational church of Council Bluffs was the dedication of their beautiful new \$35,000 church, September 17th. This is without doubt the most classic building in the Central West. It is of Greek architecture, and is unique in its interior arrangement.

The auditorium seats about 500, but the seating rows of the church are so arranged that in a few minutes the building can be made to seat over 700 people, all in full view of the speaker. For years past, efforts have been made to bring about these happy results, but without avail until Dr. Smith took hold of the work, and now after six and a half years the people are permitted to rejoice together in the completion of this beautiful structure. The dedicatory services really began Friday evening, with a splendid organ recital by Prof. E. W. Matlack, of Grinnell. A unique feature of this dedication was the fact that the brothers of the pastor were present, and preached the dedicatory sermons. Dr. F. G. Smith, of Chicago, preached in the morning; and Dr. J. R. Smith, of Quincy, Illinois, in the evening. At the close of the evening service, it was the common remark, 'What a great day we have had!'

In the same issue, in the news item, we find the following:

"Rev. O. O. Smith, who has served the church so faithfully for the last six years, has accepted a call to the church at Pierre, South Dakota. While pastor at Council Bluffs, Dr. Smith has been helpful in our state-wide work, serving on important committees, and otherwise manifesting his brotherliness."

In his history of the Council Bluffs church, N. F. Lodge speaks of Brother Smith's pastorate as follows:

"Rev. O. O. Smith, D. D., who was then State Superintendent of Sunday School work for Iowa, was invited to spend a Sunday following Rev. Thomsen's last service with the church, and while here it was learned that he was thinking of locating in a pastorate, and the pulpit committee invited him back for the two succeeding Sabbaths, and then the church extended to him a unanimous call, which he accepted.

"Dr. Smith began his work as pastor the first Sunday in April, 1905. Among the many able men who have served the church, Dr. Smith is perhaps the most versatile in his nature. Wherever you put him, from leading the singing in the mid week service or ministering to the sick, up to the preaching of a sermon, his nature seems to adjust itself to the place and hour. This versatility is due, no doubt, to the fact that in his veins run the blood of the French, the Scotch-Irish, and the New England Pilgrims.

"It seemed providential that the church was able to secure a pastor of such large experience and observation at this time, for peculiar local conditions needed just such a man. In the fall of 1905, Mr. Smith was installed over the church, and has, during the past five and a half years, served the church with great acceptability.

"If we were to pick out a single distinguishing

feature in Dr. Smith's sermonic work, it would be his originality of thought and interpretation. His logic is clear and his arguments strong and well put, and his hearers always feel a sense of being gripped by the truth of the theme, which he presents. Among his many other gifts, Mr. Smith is reckoned among the best of the popular lecturers of the Middle West, and is in constant demand for this kind of work.

"Among the notable achievements of Dr. Smith's pastorate are the following: The development and growth of the People's Congregational church on the corner of Thirty fifth and Avenue B. Dr. Smith found here on his arrival in Council Bluffs, a little independent mission, and through his fostering care it developed into a Congregational church, entering the fellowship of the Council Bluffs Association in the spring of 1906. Another important missionary development during his pastorate was the rebuilding of Woodbury Chapel, and there is now maintained in this chapel a Sunday School of the First Church. But of greater importance than these developments is that of carrying to a successful issue the building project, toward which the church had been looking for many years. Ground for the new church was broken June 15, 1910.

"Dr. Smith brought to his pastorate here a ripe scholarship and a broad Christian experience, and

his work will be felt long years after he is gone.

"This sketch would not be complete without giving some recognition to the loving and tireless work done by Mrs. Smith, who has been a true helper in her husband's work. Strong in body, happy, cheerful, and loving in disposition, she has been a source of strength and encouragement both to the pastor and people, and the influence of her life and service will long be felt among the people of the church."

In the fall of 1911, against the protests of his people, on account of the health of one of his daughters, he accepted a call to the Congregational church of Pierre, South Dakota, where he remained for four and a half years. During his pastorate here, he served as chaplain of the state legislature two terms, was a member of the state board of the Congregational Conference and of the Central Committee of the State Sunday School Association.

January 15, 1916, he accepted a call to the Congregational church of Ainsworth, Nebraska, and at the Easter communion, the church received twenty three to fellowship, one of the largest classes in its history.

June 16th, 1885, to go back in the narrative, he was ordained over the Congregational church of Annawan, Illinois. Rev. Albert Bushnell, D. D., then serving the

For the past ten years, he has lectured extensively, both on the lyceum and chautauqua platforms. During his pastorate at Council Bluffs, he secured a leave of absence one winter, and gave a hundred lectures for the Britt Bureau of Lincoln, Nebraska.

He was married to Emma Valentine Ginsberg, at Gilson, Illinois, March 2, 1879. Four children have been born to them: Milo Oscar, a graduate of Grinnell College, Edith Amelia, who studied music at the Grinnell Conservatory, Alma Jessie, and Isabel Esther.

In December of 1905, while pastor at Council Bluffs, he received the degree of Doctor of Divinity from the University of Oklahoma City, Oklahoma.

At fifty eight, he is still in the full vigor of manhood, and in connection with his pastorate at Ainsworth is doing an extensive country work in developing Community Centers through the country.

In various parts of this narrative, the characteristics of the brother have been noted. He is a many-sided man. He can do many things, and do them well. His work is reenforced by a good degree of self-assurance. He begins a task with the song: "I think I can, I think I can, I think I can," and he usually closes with the last verse of the same song, "I thought I could, I thought I could, I

thought I could." He is quick in motion and rapid in speech, and runs quickly to a conclusion. His interests are far-reaching, and his sympathies broad. He enters into a football game with great zest, and with the same enthusiasm into an evangelistic campaign.

Ninth sketch

Laurence G. Kent

Laurence Gilbert Kent was born near Poole, County of Derset, England, March 29, 1860. He was educated at Harley College, East London, and came to the United States in 1886. Before entering the Seminary, he had a pastorate at Chesterfield, Illinois, and in this pastorate more than a hundred united with the church. He graduated from Chicago Seminary in 1892, preaching at Plano while taking the course, beginning there in 1890.

From 1892 to 1895, he was pastor at Forrest, Illinois. Here, also, more than a hundred united with the church under his labors.

After closing his work at Forrest, he took a trip to England, but soon returned, and in June of 1895 began work at Muscatine, Iowa, where he continued in service until April of 1897. He then spent a little time in Chicago, and then came out to Emmetsburg, Iowa. "Congregational Iowa" for August of 1898 reports:

"Emmetsburg has secured as its pastor Brother L. G. Kent, of the Trinity Church, Chicago. Recently, he was pastor at Muscatine."

In August of 1900, we have this record:

"Brother Kent has been pastor here for two years. During this time, there have been fifty eight additions to the church, thirty four on confession."

In June of 1901, he took up the work at LeMars. In June of 1903, we have this report:

"Rev. L.G.Kent finds much to encourage him in his work on this field. Congregations increase, additions to church membership are received, and substantial improvements in various ways are marked. The third year of this pastorate is being finished happily and promisingly."

But in February of 1904, we have this report:

"Brother L. G. Kent has resigned, accepting a call to the Y. F. B. C. D. secretaryship for the state."

This engagement was a short one. In 1905, he accepted a call to Batavia, Illinois. In 1906, he was at Pittsfield, Illinois. In 1908 to 1909, he was at Kibbie, Michigan, without charge. In 1910, he began work at Bangor, Michigan, and is still in charge of that field.

Mr. Kent is not very closely associated with our Iowa work. He gave us about seven years of service in Iowa in four fields, including his endeavor work. All his churches were of the stronger class, Escantine, Mountsbury, and LeMars. He was a mature man when he came to Iowa, though not so old as he appeared. I remember that

that first time I met his wife at Wumetsburg, I asked her if her father was at home, mistaking the husband for the father. He never quite forgave me for that mistake, and she never got beyond enjoying his discomforture on account of it.

While he was with us, he was pretty thoroughly English in his general characteristics, appearance, dialect, and style of preaching. I have not known at all of his work since he left the state.

Tenth sketch

Charles E. Tower

Charles Elmer Tower, son of Dewey A. and Eunice C. Tower, was born in Eldora, Iowa, May 6 1870. His father was a descendant of Hingham, Mass. The old meetinghouse, built at Hingham in 1681, is still in use.

Charles Elmer spent his childhood, youth, and early manhood in Eldora, and this has always been his home. For fourteen years, he worked in his father's brick yard, but at the same time, when at the proper age, taking the most of the studies of the high school in the evenings after ten hours of hard labor. He graduated from the high school in 1890. In the fall of 1891, with fifty dollars in his pocket, he entered the college at Grinnell. Having some interruptions in the course, he was in Grinnell for six years. Then he closed his studies before graduating in February, of 1897. The last two years of his college course, beginning in the fall of 1895, he supplied the church at Van Cleave. Here he was married March 31, 1897, to Miss Olive Inez Pearson. It is said that this marriage broke up the Methodist church at Van Cleave, for Miss Pearson

was the organist, a Sunday school teacher, and the principal worker in the church, and the organization could not live without her. The remnant of the church followed her into the Congregational fellowship.

About three months after his marriage, in July of 1897, he took charge of the work at Silver Creek and Neck, and continued for four years in this field. Here he was ordained September 30, 1897. From the fall of 1898 to the fall of 1899, he was at Baxter, and then spent a year in the Chicago Theological Seminary. In March of 1900, he was called to the Lyons Church, and was there throughout the year 1901, and in January of 1902 began a pastorate of three years at Hampton, closing in December of 1904.

His next field was Reinbeck, where he was in service in 1905-07. In the fall of 1906, there was at Reinbeck a great revival, in which there were about fifty additions to the church. In March of 1907, he accepted a call to Mason City, where he remained for four years. A report in October of 1908 was as follows:

"Rev. E. E. Tower finds his hands and heart full as he plans his fall work. He is seeking to enlist every member in some definite Christian service. To this end, he makes large use of printer's ink, setting forth in attractively printed form the features of church life and work that are worthy of the people's attention and support."

Again in December of 1911, we have a report:

"Sunday, November 5th, was an epoch-making day in the history of this church. For many years, the church has been struggling under the burden of a debt occasioned by the erection of their splendid house of worship. Pastor Tower and his board of trustees determined to have this burden removed, and made their plans accordingly. Dr. W. W. Newell of the Church Building Society furnished the necessary inspiration and it was only necessary to touch the tree for the fruit to drop. Pastor Tower and his people rejoice in the elimination of this debt, and in the larger service which the church is now prepared to render."

In March of 1912, we read:

"The church has had a good year. The membership is 501. Every department is splendidly organized and is doing effective work. Pastor Tower has rounded out four years, during which time a hundred and twenty two members have been received, three thousand one hundred and twelve dollars raised for missions, and twenty seven thousand eight hundred dollars for current expenses, debts, etc."

He closed his work in Mason City June 1st, 1912, to accept the superintendency of Home Missions in the Central South, with headquarters at Oklahoma City. After two years of this service, he turned again to the pastorate

and accepted a call to our First Church in Sioux City. May 1915, has this report:

"The First Church is united and happy under the splendid leadership of Rev. Chas. E. Tower. He came in so quietly and began his work so effectively that it seems as if he had been pastor a much longer time than he has. The church has been so long without any evening service that it seemed to be a most serious question as to what should be done. Without any newspaper publicity, Mr. Tower's preaching has developed an evening service to where it compares very favorably with the other central churches. The sympathetic note in his preaching and pastoral work are winning the hearts of the people."

This quotation suggests the chief characteristics of the man. He is modest, quiet, unobtrusive. He never comes in with a flourish of trumpets, or a promise of the great things he will do. His sermons are not ambitious. He does not compass sea and land and the starry heavens to find something new and startling. He does not trail through the slums of the city to gather material for thrills. He is content with the old messages of the gospel, applied, however, in a simple and faithful way to the conditions of the time. His pulpit work is reinforced by a genius for administration, and systematic pastoral service.

Eleventh sketch

James E. Brereton

James Edwin Brereton, son of Peter and Martha Brereton, was born near Joliet, Illinois, October 6, 1837. When a little past two years of age, his parents moved to the southern part of Illinois, settling near the little town of Huey, in Clinton county. Here he grew to manhood. He got all that he could out of the public schools of his home town. There was no high school in the place at that time. He spent three years and two terms in the State University of Illinois, and graduated from Chicago Theological Seminary in the class of 1884. He was ordained by a council called by the church at Creston, Illinois, May 1, 1884. August 5, 1885, he was united in marriage to Mary Louise Linhoff, of his native town, and whom he had known from childhood, and with whom the attachment which ended in marriage had been formed many years before.

The student pastorate which had begun at Creston a year and a half before his ordination continued a year and a half after that event. October 1, 1886, he became pastor of the church at Ashland, Nebraska, and was there for six years. After this, for fifteen months,

he served Doane College as field secretary. In the early summer, of 1893, he became pastor at Geneva, Nebraska, and served there until December 1, 1895.

On that date, he became pastor at Waverly, Iowa, and continued until March 1st of 1898. "Congregational Iowa" for September, 1897, reports:

"About two thousand dollars is being expended in making a new house of worship out of the old one. Pastor J. E. Brereton and people are planning to have the building rededicated upon its completion."

February of 1898 reports:

"January 1st, six were received into membership. The year closed with all bills paid or provided for. Brother Brereton is now in his fourth year with this people, and is growing in favor and influence in the community continually."

Coming now to the close of his work at Waverly, and the beginning of his pastorate at Emmetsburg, in March of 1908, we have this report:

"This fine church at Emmetsburg has secured the right man, as it confidently believes, in the person of Rev. J. E. Brereton, of Waverly. Brother Brereton has been for thirteen years at Waverly, where he has seen a generation of young people develop into men and women, and has placed upon many of them the stamp of his own fine personality."

In the same issue, under the head of "Literary," we have this record:

"This church so long and favorably known in connection with the fruitful ministry of Rev. J. E. Brereton, recently gone to Emmetsburg, has extended a call to Rev. Albert R. Rice, of Wisconsin."

From that day to this, October of 1916, Brother Brereton has been at Emmetsburg. Some of the reports of this pastorate are as follows:

July, 1910: "The energetic pastor, Rev. J. E. Brereton, in addition to his numerous other duties, published an attractive 'Church News Letter' in the form of a four-page folder. The initial number states its purpose. It is 'to bring to the attention of every member and friend of our church many important matters of church life which cannot easily be presented from the pulpit. The minister often has things in mind which he would like to say, and the saying of which would advance the Kingdom, which can be most appropriately said in a News-Letter like this.' The 'Letter' will be published quarterly."

September, 1911: "Emmetsburg has experienced a gracious revival. During June and the early days of July, the Protestant churches were united in a union evangelistic campaign under the leadership of Milford H. Lyon. In spite of the unseasonable weather, the ear

of the community was reached, and the hearts of multitudes touched and hundreds of lives transformed. The effects of the campaign on the rural population was especially noticeable. In a number of instances farmers and their entire families were converted. Two weeks after the close of the meetings, forty eight persons united with our church."

February, 1913: "The best achievements of the church during the year were in its benevolences and its work among men and boys. The benevolences were 460. This was accomplished happily through an attempt at an every member canvass, and the use of the duplex envelope. The interest in the Brotherhood has grown and is vital. It has a definite program for the year which is comprehensive and related to such interests as city welfare, social service, Bible study, missions, etc. Through the Boy Scout organization and the Sunday school, the church has kept a grip on a fine group of boys."

February, 1914: "1913 was one of the very best years in the history of the church at Emmetsburg. It seemed to come to a closer consciousness of its mission to its community and to the world. Its preaching services were better sustained than ever before. Through its Brotherhood and other agencies, it did a

more distinct social ministry than ever before. It met with good cheer its apportionment for world wide missionary endeavor. It met the final obligation against its excellent parsonage property. It enters on the year 1914, happy in its mission, anxious to do more for the glory of God than ever before."

March, 1915: "The church News Letter, published quarterly, reports the name of fifteen young people home from College for the Christmas vacation, the quartet from Grinnell College leading all other schools two to one. It is a good sized group of splendid young people. We are proud of them, and often pray that in the providence of God, they may be fitted for splendid service."

February, 1916: "The Emmetsburg church had a well attended and enthusiastic annual meeting on December 30th. An increase of one hundred and twenty dollars per year was added to the pastor's salary. The purpose for the new year is to struggle on more earnestly than ever to be a truly efficient church, winning disciples, training its membership, and laboring for the social, intellectual, and moral uplift of the community. Rev. J. E. Brereton is the pastor."

This brother we call our Apostle: John, so like the beloved disciple we take him to be. He has

long pastorates, of course, for he does and says nothing rash, and the love of his people will not let him go. He was at Waverly for thirteen years, and he has been already at Emmetsburg for eight years, and apparently he has just begun his work there. Of course he can preach well, and administer the affairs of the church wisely, or else he could not stay so long in one place; but the great asset of his pastoral work is the love of his heart for the Lord, for the truth, and for his people.

Twelfth sketch

Ernest J. B. Salter

Ernest J. B. Salter, whose father was for forty seven years a city missionary, was born in London, England, July 13, 1872. Passing through the common and high schools, and a School of Languages in the city, he became an office clerk in a steamship company. Later, he made several sea voyages, visiting many foreign lands.

Growing sick of the sea life, he "jumped the ship" in New York harbor, and in due time found employment in a factory town at Bridgeport, Connecticut. By this time, habits of dissipation were fastened upon him. Realizing this, he broke away from his associates, and went up into the woods of New Hampshire, there becoming a woodchopper. In 1891, he went onto a milk farm. In the second year of this service he had an experience which he counted his conversion, and which was the beginning of a new life for him.

In September of 1892, he went to Boston, and there secured a position in an office, and taught stenography, which he had learned to practice with proficiency. These lessons he gave in the evening.

He joined himself to the People's Church on Columbus Avenue. In the course of time, his testimonies became sermons. His first regular sermon was preached January 1, 1894. Following this came an engagement for a few months with the Union church of Readsville, Massachusetts. Then came a call from the Evangelical Association church to a church in Des Moines, Iowa.

In Des Moines, he fell in with Dr. Frisbie, and in due time decided to be a Congregational minister if the way should open. Through Dr. Frisbie's influence, the way was opened, and in August of 1895 he was called to the First church of Madison County, near the village of Wells. It was a missionary church, but he took on two other fields, and did not accept aid from the Home Missionary Society.

October 3d, of this year, 1895, he was ordained by a local council, and continued on this field until January of 1899.

Mr. Salter was inclined to baptism by immersion, so that during this pastorate, as there were many converts, he sometimes went down through the ice into the river to perform the rite.

In January of 1899, he accepted a call to Quasqueton, and was there for two years. Here, also, he

engaged much in evangelistic work, and one of his converts from this place entered the gospel ministry.

His next pastorate, which he began in September of 1900, was at Peterson. Here in 1901 the local association and a summer school had their sessions, furnishing the preacher more literary entertainment than he had ever had before; and with a good deal of it he was not well pleased, because, he says, it did not seem to him to come from the hearts of the speakers.

In September of 1902, he accepted a call to Manson. Here also his efforts were evangelistic, and he sought, as he says, especially to deepen his own spiritual life. In August of 1904, he was invited to supply the Central Congregational Church of Winnipeg, Canada. In January of 1905, he accepted an appointment as secretary of the Manitoba and Saskatchewan Auxiliaries of the British and Foreign Bible Societies, and when last we heard from him, in 1911, he was still in that service. While pastor at Des Moines, he was married to Miss Carrie Keniston, of whom three daughters were born.

It may be surmised from this sketch that Brother Salter was an Englishman who was an Englishman forever. American ways were not his ways, but he was a man of more than average ability, and a very fluent speaker. In theology, he was intensely Calvinistic. For pulpit

preparation, he saturated himself with the sermons of the noted divines of the world, especially English.

While at Manson, his library contained at least a hundred books of sermons. He was an aggressive and forceful pastor and preacher, and did effective service.

Thirteenth sketch

Willetts B. King

He writes of himself as follows:

"On March the 27th, of 1868, on a farm nestled in the hills of Winneshiek, Iowa, I came into this life, the fourth child of Quaker parents, Ezra and Eunice (Street) King. There were two sons and two daughters in the family.

"When I was one year of age, my parents moved to Tonganoxie, Kansas, where they had hoped to remain, near the Kansas University, that their children might have the best of educational advantages.

"A misfortune to father rendering him unable to walk, forced him to abandon farming and other of his cherished plans, on which account he returned to Iowa and located at Hampton, when I was nine years of age, and where he and my older brother engaged in the real estate, abstract, and loan business, father having a side line in the collection of pensions for soldiers in which work he became very successful. Because of large amounts of money spent for several years in trying to regain his health, father passed through very hard financial struggles which I remember well as a child.

"I was educated in the public schools of Hampton,

and here came under the direction of some of the choicest of teachers, whose memory to me is most precious. Fortunately, in the church and Sunday school life, I came under the personal influence of Rev. A. D. Kinzer, who for several years was pastor of the Hampton church. Under his pastorate, I was converted, and united with the church at the age of fifteen years. Under his influence I grew from a child to a young man. Outside of the training received in the home, from father and mother as they from my earliest childhood tried to impress upon my life those principles which are most valuable, I believe Mr. Kinzer had more to do with leading me out into deep spiritual thoughts than any other person.

"After graduating from the high school in 1885, I had a strong desire to go to college, but father needed me at home, and I abandoned the hope without mentioning it to him. For four years, from 1885 to 1889, I worked with my father and my brother in the business above-mentioned. At the end of that time, our family physician told me that if I desired to have good health, I must leave the office for a few years at least, and engage in exclusively outdoor work. I decided to try farming, and on November 7th, 1889, I was married to Miss Ettie Geraldine Reeve, a daughter of Col. and Mrs. A. T. Reeve, old and prominent residents of Hampton. This proved to

be a very fortunate union for me. God has blessed us with six children, who are now sixteen to twenty five years of age, five sons and one daughter, all of whom are proving a comfort to us. Our seventh child, a little daughter, left us in infancy, and we laid her little body away in the cemetery at Atlantic, Iowa.

"The first five years of married life were spent on a farm near Muscatine, Iowa, where we became acquainted with Dr. A. W. Robbins, and members of his church. Father also removed his pension business to the farm, where it was continued by correspondence until his death, which occurred November 14, 1893. This was a great blow to Mother and to all of us, as it was the first break in the home circle. Mother is still living (1916), having passed her eighty second milestone. She is making her home with us.

"During my early manhood days, I had quite plainly felt a call to the ministry, or to some sort of distinctively Christian work, hardly knowing what. During the years of association with father, when he needed me, this was largely suppressed, though not wholly. After his death, the call came very plainly again. All efforts to put it aside failed. The argument that I was unfitted so far as preparation was concerned, and that my family, a wife and three boys,

needed my care, and consequently further education was out of the question, amounted to nothing. After several months of trying to evade the call in one way and another, I yielded, and decided to sell that little property I had and try to make some sort of preparation for the work I had decided to attempt. After consulting with some of my friends, I decided to go to Chicago to attend the Moody Bible Institute. So the little family was removed there in the fall of 1894, where studies were continued for twelve months. The studies and associations of this institution have been an untold blessing and help to me. I felt a great longing for further studies, but funds being almost exhausted, I hardly knew what course to pursue. A visit was made to the Chicago Theological Seminary, thinking perhaps I might be able to take up study there and perhaps supply some church within reach of Chicago, but was given to understand there was no opportunity for me there.

"As further study, without a field, seemed out of the question, it was decided to seek for work with some church. Rev. M. Claude Haecker, a boyhood friend in the Hampton church, was then just closing a pastorate at Moorland, Iowa, and wrote me a very urgent letter, asking me to take the field. As the salary offered was only \$300 and no parsonage, we decided that it would be impossible, and declined.

Then a very urgent letter came from one of the ladies of the church, and against the advice of many of our friends, we decided to go. Of the \$300 salary, \$200 had been granted by the Home Missionary Society. The first year at Moorland, this grant was reduced to \$175, so our first year's salary amounted to \$275 in cash.

"We remained at Moorland a little over two years, the salary being materially increased after the first year. While there, we built a small parsonage; and at Mizpah, eight miles southwest of Moorland, we organized a church and erected a building. Here at Moorland, May 12th, 1897, I was ordained. Rev. A. D. Kinzer, of course, preaching the sermon, Francis Fawkes offering the prayer, C. P. Boardman giving the right hand of fellowship, J. W. Ferner the charge to the pastor, and Mandus Barrett, the charge to the people.

"In these beginning years of my ministry, there weré many discouragements. Had I not been sure that God had called me into special service, I would have turned back, but I dared not do so. Rev. Charles P. Boardman, who was then pastor of our Webster City church, became a big brother to me; one of the best friends of my life. He wrote me encouraging letters, came into my home, invited me into his, loaned and gave me books; and he was then, and his memory ever since has been, an inspiration to my life.

"From Moorland, in February of 1900, I went to Allison, where two years were spent. Here I became intimately acquainted with Frank Gonzales, and J. J. Jones, who, with their parents, were members of our church, and who began preparation for the ministry while we were there.

"In April of 1900, I resigned at Allison, and in May located at Bear Grove, one of the best country churches in the state. This to us was a very happy pastorate of three years."

"Congregational Iowa" for May of 1903 reports:

"The Bear Grove church perpetrated a surprise on W. D. King, the pastor, and wife recently, the occasion being the thirty fifth anniversary of Mr. King's birth, and at the same time a farewell to the minister's family. Brother King has served this church most acceptably, and it has prospered under his labors. The fine new parsonage will remain as his material monument, and the enlargement and adornment of the church building will serve the same purpose. But the better result of his work will abide in the lives and characters of the community. He has gone to Hyannis, Nebraska, a large field with great possibilities. Bear Grove people added to their good wishes a large supply of silverware and some cash. Brother King is a brother beloved in our Iowa fellowship."

Brother King continues his autobiography:

"In response to a very earnest appeal in "The Advance" for men to go West of the Missouri river and into the Dakotas and Minnesota, my heart responded to the need, and while considering work in Minnesota and North Dakota, a letter came from Dr. H. Bross, then superintendent of Home Missions in Nebraska, urging me to go to his field, and asking the privilege to coming to see me in regard to the matter. This he did, and I consented to go to Hyannis, in the heart of the sand hills and cattle country of Nebraska, where two years of varied and helpful experiences became a part of our lives.

"From Hyannis, we went to Omaha, which was my last regular pastorate, Cherry Hill Church being our parish. Here we spent five very happy years. During the first year in Omaha, I ministered also to the Fairvale Church, which has since become Presbyterian.

"Following the Omaha pastorate, I was called for one year to the work of the Nebraska Home Missionary Society, jointly. Since the completion of that year, that is for about five years, my time has been given exclusively to the Home Missionary Society, as pastor at large, under the direction of the State Conference of Nebraska.

"I have never engaged in any other occupation since taking up the ministry, and my work has all been with the Congregational denomination.

"I have many times wondered that God could use me in the least, but he has most graciously blessed me and more abundantly than I have dared to ask or hope. He has far more than fulfilled his promises to me, even though I have not always been faithful.

"To my good wife who has been my constant companion and helpmeet, advisor and comforter in my work, I owe more than words can express, for although many times called upon to endure hardships, she has done so as a good soldier and by her cheerfulness and courage as we walked with the Master, I have been helped over many difficult places.

"And then, to the good people of the different fields, I owe much. Some of them stand out so plainly in our memories as faithful and true. How much they have meant to our lives, as the inspiration of their earnestness has encouraged us to press on.

"And then to the brethren of the ministry, those who cheered us in the beginning, and those who have believed in us and helped us during all these years, how much we are indebted to them. But we owe most of all to the loving Father, who called us into his service, who promised to be with us, who has blessed us with so many blessings, and has never forsaken us; to him we

give most hearty praise."

Here is another Iowa product, in which we take delight. He was loyal to his father's house, and of course he would be loyal to his own family, and to the church over which he had oversight. Modest and unselfish, and ready for a humble place in the Lord's service, he has been faithful to the trust committed to him, and happy in his work. As we look back over his life, so far spent, we are ready to say, 'Well done, good and faithful servant!'

Meeting him a few days ago (October, 1916) in Lincoln, Nebraska, I was impressed with his appearance of intellectual strength, dignity, and goodness, evidently he is a growing man.

Fourteenth sketch

Clifford Snowden

Clifford Lamont Snowden, son of Rev. James E. and Catherine (Davis) Snowden, was born in Fairmont, West Virginia, November 19, 1868. In 1871, he came with his parents to Oskaloosa, Iowa. He attended the graded schools of the city, graduated from the High School, and took a full classical course in Iowa College, graduating in 1891.

After college graduation, he spent two or three years in newspaper work in Chicago. In 1894-5, he attended the Chicago Theological Seminary, this year supplying the church at Harvey, Illinois. In the summer of 1895, he supplied at Strawberry Point, Iowa. In May of 1895, in "Congregational Iowa" we have this record:

"Mr. Clifford Snowden, of Chicago Seminary, has been engaged by the church during the summer. He is the son of Rev. J. E. Snowden of Fayette, and a graduate of Iowa College."

In September, we have this record:

"The work of the church has been carried on during the summer with marked success, under the leader-

ship of Clifford E. Snowden, of Chicago Seminary. The church building is undergoing repairs and sundry improvements are being made. The people recently gave Mr. Snowden a public reception."

Mr. Snowden did not return to the Seminary, but continued to supply at Strawberry Point until the fall of 1896. In November, he began a pastorate at Harlan. In January of 1897, we have this record:

"H. Paul Douglass has been assisting the pastor, Clifford Snowden, in the week of prayer. A reviving of the church life is greatly manifest."

In this same month of January, on the 25th day, Mr. Snowden was ordained, sermon by his father, and other parts by D. M. Ogilvie of Oakland, A. T. Irvine, of Avoca, L. S. Hand, and Sec'y Douglass. In July of 1897, we have this record:

"During the first six months of the pastorate of Rev. Clifford Snowden, thirty eight members have been received. No revival services have been held. A chorus choir leads the evening music, a double quartet assisting in the morning service. The services of the evening of July 4th were entirely under the care of young men."

In September of 1897, we have, from Harlan, this report:

"During the month, Pastor Clifford L. Snowden spent several days in camp with his boys' brigade. He reports good audiences all through the hot weather, taxing the capacity of the house. The church has recently adopted a program for its benevolences."

In 1899, Mr. Snowden changed from Harlan to Fairfield. In February of 1899, we have this report:

"Brother C. L. Snowden of Harlan has accepted a call to this church. He will begin work here about the middle of this month."

In February of 1900, we read:

"A postal from Fairfield reports: 'January 7th was a great day. Received on confession eighteen, mainly adults, and five by letter, all adults. There were several men among the number. This brings the total membership up to 180, the largest number in the history of the church.' Later. We have the following communication from Fairfield: 'Rev. Clifford Snowden has accepted a call to the Longwood Independent Evangelical Church of Chicago. This acceptance will not take him out of the Congregational Association, or out of orthodoxy. The Longwood church is Congregational except in name, having the Apostle's Creed, a strong covenant, and independent government.'"

January 1st, 1901, Mr. Snowden was married to Mabeline Gaston, of Ottawa. His father officiated. Early in his pastorate at Longwood, Mr. Snowden took a postgraduate course in the Chicago University, in recognition of which he received a Ph. D. One of the incidents of this pastorate was the dedication of a house of worship in March of 1903. This event is reported in "Congregational Iowa" for May as follows:

"Iowa sends her children out from the Home nest expecting them to do well. They make her glad very often, so often, in fact, that there is not intermission in the pride and glad gratitude of the mother. Not to gather up a list of those who are doing her honor, we speak now of one, one among many, Rev. Clifford Snowden, an Iowa boy all through, in Iowa College, and in his first ministerial work, now pastor of the St. Paul's Evangelical Church in Chicago. We are glad to see those who go out go on.

"A new sanctuary was dedicated by that congregation early in March. One of the interesting exercises of the occasion was the singing of the following hymn written especially for that service by Pastor Snowden:

"O God! whose holiest temple is
The upright heart and pure,
Accept this deed of loving hands
As praise that may endure.

"Lord, grant that all this symmetry
 Of stone and wood may show
 The beauty of the holy life
 That may within us grow.

"May children here the Father seek,
 Is love and grace to know
 And build their lives upon the Rock
 No storm can overthrow.

"Let those midway upon Life's road
 Find here the Friend of Friends,
 Who knows no change, who shares the cross,
 And every care attends.

"May sorrowing souls within this fane
 Find peace and sweet content,
 And those who wander, those who sin,
 Be led here to repent.

"May age find in its failing strength
 How strong God's help shall be,
 And know that age is but the youth
 Of immortality.

"May all know brotherhood in Christ,
 And love and liberty,
 The hopes and blessings manifold
 Of those who worship Thee."

In this pastorate, Mr. Snowden remained about eight years. In 1909, he accepted a call to the St. Lawrence church of Portland, Maine, and there he remained until this day, October of 1916.

As suggested by the hymn above, Mr. Snowden is a writer of verse, of no mean ability. He began this and other forms of literature back in his college days. Of course he was on the college papers in his time; and he was connected later with some of the leading papers in

Chicago. However, as yet, no book has been the product of his pen. He is a man of great keenness of intellect. He is a great reader. He has in his possession pretty much all the great literature of the world, and a fine knowledge of the events of the day. He is just himself alone, though somewhat like his father, only more so. He is a live wire in general, and in his preaching in particular. We count him as one of our most brilliant men.

Fifteenth sketch

John W. Nelson

John William Nelson, son of Jonathan and Hannah (Webster) Nelson, was born on the Isle of Man, September 16, 1868. He spent his childhood and youth in England, the United States, and Canada, and attended school in the lower grades in all of these countries. He had also the benefit of private tutors in the higher studies. He took the full course in the Chicago Theological Seminary, graduating in 1895.

Previous to this time, he had done some preaching, and was ordained at Aurora, Missouri, July 24, 1893. March 23, 1895, he was married to Miss Bessie Harold, of Toronto, Canada. He came direct from the Seminary to Toledo, Iowa. He began in April of 1895, and was there for three years, growing in strength and favor with the people, from month to month.

From Toledo, he went to Hastings, Nebraska, in May of 1898, and was in that field for nearly three years. In January of 1901, he was called to the Plymouth church of Peoria, Illinois. In September of 1903, he began a pastorate of seven years at Kewanee, Illinois.

Feeling the need of rest in 1910, he resigned and went up to Regina, Saskatchewan, Canada. He was

undisturbed in his repose for a year, but at that time a young and vigorous Presbyterian church at North Regina sprang into existence, and he was invited to take charge of the enterprise. At first he refused, but some months later, being again solicited to take the work, he yielded. Just now, September, 1916, he is leaving this pastorate, which he considers the most fruitful work of his life, to accept a call to the Presbyterian church of Eau Claire, Wisconsin.

Brother Nelson is a sturdy Englishman. He makes no great ado about his work, but goes straight on with it with the assurance of success. He has done splendidly everywhere. We cannot claim him for Iowa, though we would like to do so. Probably he is not a Presbyterian by conviction or training, but by accident.

Sixteenth sketch

Bertholdt L. Webber

Bertholdt Lorenzo Webber is the son of George S. and Jennie S. (Killam) Webber, who were both of New England Congregational stock, and were prominent in the early work of several Iowa churches, notably those of Fort Dodge, Lehigh, and Humboldt.

Mr. Webber was born near where the city of Cherokee now stands, February 25, 1862. When he was six months old, his family fled with all the settlers from the Indians at the time of the New Ulm massacre, and he never returned to his birthplace until he came into the pastorate of the Aurelia church, thirty three years later.

His first memories of public religious influences are of the churches at Fort Dodge, Otho, Lehigh, and Humboldt, in the years before and soon after the building of the old brick chapel at Fort Dodge in the late sixties. Though he cannot date the beginnings of the response of his heart to the love of the Heavenly Father, he made public confession of Jesus, and united with the Lehigh church in the fall of 1871.

Through moves of his carpenter father to various places in several states, his church membership was transferred to other churches including two Methodist and two Presbyterian churches, for his parents considered it better to be a part of the organized body of God's people in their place of residence than to be connected with any far away organization. Thus his training for his life work began very early, not only in the influence of broad Congregational ideals, but through membership in other churches.

After the prayers of his godly parents, the chief influence that pressed God's call to preach the gospel home to his heart was a year spent in the homes of some ex-missionaries.

His academy and college training was had at Tabor, Iowa, where he also found his wife, Miss Belle Osborne, also a graduate of Tabor, who has been a true partner in the ministry. He will always praise God for the influence and ideals of Tabor College in the days of President Brooks.

It was in rural union Sunday school work among the farms on which he worked his way through school that he found his life's calling, and after receiving his A. B. at Tabor in 1899, he spent two years planting and sustaining Sunday schools in Benton county, Iowa, under the American Sunday School

Union.

But he was still lacking toward the regular pastoral work, and completed his preparation for this at the Chicago Seminary, graduating in 1894. During his seminary course, he did assistant pastoral work in the city, and supply work during his vacations. In the summer of 1894, he supplied at Clay Center, Nebr., where he was ordained September 4th of that year. He was married during his first year at the Seminary, so that Mrs. Webber had some of the advantages of a seminary course.

His first regular pastorate was at Aurelia, where he was in service from 1895 to 1897. He went to Milford in May of 1897, and was there for only one year. He was at Gowrie, also, for one year. In June of 1899, we have this record:

"Brother B. L. Webber has closed his pastorate at Gowrie and has gone to Preston, Minnesota, to take up new work under the commission of the American Sunday School Union."

Mr. Webber writes: "Short pastorates at Aurelia, Milford, and Gowrie, gave some precious experiences and fruits, but also convince me that my call was not to regular pastoral work, but rather to the unchurched districts in which my gospel ministry began. I am now in my twentieth year of service under the American Sunday School Union, two of which years were spent in Iowa, nine

in Minnesota, and the rest on my present field in Southwest Nebraska. Occasional churches develop from this work, but the larger fruitage is found in the transformation of hundreds of lives and homes in districts where churches never will or ought to be established, but where the simple gospel influence prepared splendid material for later distribution in our towns and cities. Very few churches in the eight counties of my field have not gathered some of the fruits of the more than one hundred Sunday schools I have opened, and helped to sustain. So I thank God for the men with the gift and the grace to pastor the churches, but it is more gratifying still that this very fruitful field has been entrusted to me."

It will be noted that this good brother is not disposed to call himself a preacher, but only a Sunday School missionary. His pastoral days were short, not exceeding five years, but they were not barren or unfruitful. Doubtless, however, the field he has occupied was the best for him.

He reaches up more than six feet from the ground, but he is not lifted up with pride. He does not think of himself more highly than he ought to think. He has an honest face, and carries with him an atmosphere of genuine piety.

Seventeenth sketch

Alonzo W. Washington

Rev. A. G. Washington is the youngest son of Stephen and Jane (Coleman) Washington, and a distant relative of the illustrious George. He was born at Darlington, county of Durham, Ontario, Canada, September 4, 1852. He is the youngest of the ten children, seven sons and three daughters, and he himself is the father of thirteen children, seven sons and six daughters, three of whom died in infancy.

The father was a farmer and mill owner and found plenty of work for each of his large family. Mrs. Washington was ambitious for the education of her children, and she had her way. The children were educated both in books and in work.

Stephen Washington and his wife were not only earnest Christians, but he was an office holder and a lay preacher in the Canadian Methodist Church for over sixty years, and he lived to see all of his children and many of his grandchildren active members of the church as well. He left behind him for his family an honored name and a blessed memory.

His son, A. G., the subject of this sketch, was educated in the common and high school, and later attended

the Collegiate Institute of Cobourg College, and later took a teacher's certificate from the Brandon Normal School.

After teaching three years, he entered the Christian ministry, the call of God coming to him through the vote of a Quarterly Conference of the Lansingburg Canadian Methodist Church, this being done in his absence, and entirely without his knowledge or solicitation.

He had made a confession of faith in Jesus Christ at the age of twelve, and had been as active and successful worker in the Sunday school, and now the Lord graciously blessed his early ministry.

He was married in 1876 to Miss Mary Boyle, and came to the United States in 1887. He preached a year and a half in the Methodist Conference of North Dakota, and was then called to the Congregational church at Stephen, Minnesota. Here he was ordained, February 6, 1889. He spent five years in this field, a part of the time the Fertile church being connected with it.

He was then called to a three years' service in Nebraska, being located at Stanton, and Leigh successively. He began at Stanton in 1892, and at Leigh in 1893.

From there he came to Iowa, and spent withuus nine years in three fields. From 1895 (July 1st) to October, 1896, he was at Nevinville. He was at Blencoe

from November of 1898, to February of 1901; and at Farnhamville from that date to February of 1903.

These years in the Iowa pastorate were very fruitful, especially at Blencoe and Farnhamville.

From Farnhamville, in 1903, he was called to Appleton, Minnesota, where he spent two years and built a splendid parsonage which greatly enhanced the value of the plant there. He spent nine years more in Minnesota, preaching at Burtrum and Swanville, and at Big Lake and Lyle.

From Lyle, in 1912, he was called to Tripoli, Iowa, where he spent two years. He is now, October, 1916, in his third year of service with the Grandview church, beginning the pastorate there in 1914.

Mr. Washington has worked hard in the service of these churches, and in the effort to provide his family with an adequate education. The two oldest attended Tabor College; the next two graduated from Carleton; the next child from the St. Cloud Normal; the next from the Alexander Business College; and the youngest daughter from the Northwestern Conservatory of Music in Minneapolis, and also from the school at Valparaiso, Indiana. The two youngest are pursuing their school work. Practically all the children are in the church life, and the most of them married and doing well.

Mrs. Washington is also a woman of talent, and has often assisted her husband by her public addresses. Mr. Washington is a fair preacher, a sympathetic and social pastor, a diligent reader and student, both of books and men. He is liberally minded, and practical, and aims to be spiritually minded. He deeply appreciates the help which missionary societies and churches have afforded him while carrying on the labors of his ministry.

In closing his communication, from which the most of these data have been taken, he says:

"I have found a good deal of pleasure and profit in the study of nature and science, as a kind of side line to my calling. I have studied flowers, birds, bees (I have eleven colonies of bees now.) I have also studied biology and bacteriology, and have recently been giving a little attention to astronomy. I have always been a staunch advocate to temperance. I have been independent in politics, with democratic leanings."

To those looking on from the outside, Mr. Washington appears to have taken lightly the heavy burden of his ministry and his great family. At the age of sixty four, he is well preserved, with a brow unruffled and with apparent strength to labor for many years to come.

Biographical sketch

William L. Byers

William Levi Byers, son of Levi and Martha (Snoke) Byers, was born in Dayton, Ohio, May 25, 1866. His father was a United Brethren preacher, and was prominent among the ministers of that denomination in his day. When William was ten years of age, his parents moved to Chambersburg, Pennsylvania. Here he attended an academy in a neighboring town, and in due time took a course in the United Brethren Seminary at Dayton, Ohio, graduating in 1889.

Soon after graduation, May 7, 1889, he was married to Miss Mary Ella Baker, of Dayton, Ohio.

His first pastorate, and that in the United Brethren church, was in Greenville, Ohio. After a year of successful work, he was transferred to Middletown, in the same state. Here he remained for two years, proving himself an excellent laborer in the itinerant work of his church.

But evidently this was not his destined field of labor. In 1892, he withdrew from the United Brethren, and entered the fellowship of the Congregational denomination. His first pastorate with us was at Topeka, Kansas.

in the North Church, and here he remained until 1895, when he was called to the church at Keokuk, Iowa. Soon after he arrived at Keokuk, sickness and death visited his home. In March of 1896, we read from "Congregational Iowa":

"Brother Byers has the sympathy of many friends in the loss he has sustained in the death of his wife, Mary E. Byers, which occurred February 22d."

August 31, 1897, he was married for the second time, to Emma Frances Burgess, of DesPlaines, Illinois.

In April of 1898, we have this record:

"On Friday, March 4th, by a special request of the Men's Club, Brother Byers lectured for them on 'The Home and its Foes.' A full house turned out, and about fifty dollars was realized for the treasury of the Men's Club. The lecture is highly spoken of by those who have heard it, and a number of calls to deliver the lecture elsewhere have come to Brother Byers."

In June of 1898, we have this record:

"Brother Byers has been made a Doctor of Divinity by Tabor College. The Tabor 'Beacon' says of an address which Doctor Byers gave during their commencement: 'A good sized and much interested congregation assembled at the church in the evening to listen to the address of Rev. W. L. Byers of Keokuk, to the two Christitan Associations. His subject was 'Christified Christianity.'"

these was treated clearly and forcibly by one who deserved to be classed among the most pleasing pulpit orators. His words were not what we sometimes listen to with eagerness and forget with profit,---he is no verbal acrobat---but his thoughts were chaste and beautiful and enduring, the products of the large soul that he really is."

We find another reference to Mr. Byers' addresses in August of 1898:

"Brother Byers gave a series of lectures on Bible History before the Burlington Chautauqua, which was received with much favor by his class, and for which he was given a vote of thanks at the close. The Burlington 'Hawkeye' says of the series: 'Rev. W. L. Byers closed his series of lectures on Bible History yesterday afternoon, by a rapid survey and review of the whole period covered in his work. Mr Byers has from the first held the attention and aroused the enthusiasm of his class. We know of no worker in the same field superior to him in his power of vivid character portraiture, and in his sense of historic perspective. Mr. Byers has the happy faculty of condensation, and of knowing what to say. The great characters of Hebrew History were made to stand out clear and distinct in practical relation to the ages of which they were the centers. To many of his hearers, these illuminative lectures mark a new era in Bible study.'"

A reference of a different character may be found in January of 1900:

"There have been showers of blessing down at the Keokuk parsonage. In order to make their pastor truly thankful, the people brought him on Thanksgiving Day a purse of \$116 in gold. Then to give him a Merry Christmas, there seemed to be no end to the individual remembrances that came to the parsonage; and to cap the climax, the literary society brought in one hundred and forty pieces of Haviland china. Brother Byers is sure that he has the best people that is."

Another reference of still another character, and one that suggests a coming tragedy is found in the February issue of 1900:

"'Too many jobs,' says the doctor to the pastor, and orders him to throw them all up---associated charity, university extension, lecturing, Y. M. C. A. work, and all the rest, excepting a little pastoral service and one service on the Sabbath. The case is not serious, but it does demand just the treatment prescribed."

But the case was serious, for Brother Byers was soon to end his career, through the ravages of Bright's disease. He died November 24th, 1900, aged thirty four years and six months. Brother Charles E. Perkins of Keosauqua, writing an obituary of Brother

"The funeral services were held in his own church in Moorhead, and the discourse was preached by Dr. W. W. White, of Sioux City, from a text which Dr. Byers selected for the first sermon he hoped to preach after resuming charge of his pulpit. The text is indicative of the trusting soul of the man: 'Surely Goodness and Mercy Shall Follow Me all the Days of My Life.' Pain and worry had no power to dampen the ardor of his faith in the infinite Loving-kindness of God.

"Dr. Byers was in many ways a rare man. He had given proof of his consecration and his ability, having honored every station to which he had been called, and the future for him seemed very full of promise. If I were to speak of him as I should be glad to, as a preacher, I would want more than the space which is allotted me. He had the gift of pleasing and persuasive speech. He possessed a delightful style of expression, in no small measure original and unique. But better than eloquence or captivating style, was the religious and moral earnestness of the man. The last traits were marked in his pulpit work. You knew that he spoke out of the profound convictions of a soul that dwelt with God, and loved righteousness as the breath of its life. He was a man in earnest.

"Nature, I think, made our brother an optimist.

I presume he would have agreed with someone's 'Lippa,' that

'God's in His heaven---

All's right with the world.'

He would have agreed also with someone, that 'There's always a presumption against the truth of a gloomy view.' Yet the optimism of Dr. Byers was not of the sort that glosses over the bitter wrong and hardness of our world. He felt the seriousness, nay, the tragedy, of the human problem. But he had boundless faith in God, and because of this he believed that things would work out well finally.

"His optimism, I think again, was a pronounced element in his success as a preacher. He heartened people, encouraged them, lifted them out of the valleys of depression. Good cheer shown through his profound seriousness. His was a gospel of hope and promise, as is his Master's.

"Dr. Byers had the faiths and instincts of the scholar. Had he lived to venerable years, he would always have been a student. His mind was catholic in its range and sympathies. I should say he belonged to no school in theology, and this for the reason that he sympathized with the best spirits in various schools. He might indeed have been called a liberal conservative, or a conservative liberal. But he would doubtless have preferred not to

have been characterized in any way save as a Christian. He had, however, early reached the point to which the Congregational ministry is gravitating by a force which is irresistible, because involved in the very spirit of the body. I think he had no narrow objection to creeds, but he perceived that religion was never yet comprehended in a creed, or ever would be. As Dr. Van Dyke has said, so I believe would our brother: 'The creeds are milestones on the road to truth.' But the truth he would have held is in the life, in the Word made flesh.

"He was perfectly loyal to his own denomination, and mainly so, I am sure, because Congregationalism seemed to him to have so little of the spirit of sect about it. He made the true distinction between church and sect, loved the former and pitied the narrowness and littleness of the latter. So it came about that in the city in which the last years of his young life were spent, he was loved and admired by the people irrespective of their church affiliations. The six clergymen, from as many Keokuk churches, who acted as bearers at his burial, made the typical expression of esteem for him which overleaped all denominational bounds.

"Dr. Byers' heart and brain were out of all proportion to his physical strength. He was an entertaining and instructive lecturer on the public platform, and was rapidly making fame for himself in this field

when overtaken by nature's summons. He was active in the work of the associated charities of his city, and gave himself freely to the constant calls which beset the man who loved to lend a hand and had the faculty of doing it well. Had he spared himself a little, and husbanded his strength more carefully, perhaps he might have been with us now.

"That Dr. Byers was a faithful pastor I judge from the deep affection in which he was held, and in which his memory is yet held by his people. He was the sort of man who makes himself a personal friend to each member of the flock committed to his charge:

"He was a friend-making man. He was sympathetic, appreciative, warm-hearted, and had beside the cordial way which is sometimes lacking with those whose natures are responsive and affectionate. He won upon people who were mere strangers, those whom he frequently met became deeply attached to him.

"His social gifts were marked. He conversed well. His mind, stored richly, not only with the lore of books, but with the lore of life, responded to the stimulus of other minds. He was a brilliant figure in a company, and as a companion he was not to be forgotten.

"I have spoken of a certain happy and somewhat original gift of expression which characterized the public speech of our brother. It was a style having a distinct

literary flavor which at times soared to the region of poetry. Upon occasion, this poetic tendency which usually found expression through the forms of prose broke naturally into verse. He would not have called himself a poet, did not so call himself, but the verses, 'Father, I Come To Thee,' which Dr. White read at his funeral, and which were among the last things he wrote, show that love and faith could sing themselves through his lips, in musical lines.

"Throughout his sickness, Dr. Byers never lost heart or hope. He expected up to the very last to recover and to go on with his work. As he lay with the shadow of the death angel's wings actually fallen upon him, he talked and made plans, with his wife, concerning the things he meant to undertake when health should come again.

"Are there any who think his hope and confidence were misplaced? Not so I. The church of Christ on earth has lost one who had the qualities of true discipleship and wise leadership. The church of Christ in other worlds has gained what this world has lost, and the work which was not permitted to be carried further here will be taken up and continued there."

This little hymn of which Brother Perkins speaks is as follows:

Father, I come to Thee
 Thou has a place for me,
 Thou wilt forgive the great and give me love.
 So rests my heart in Thee
 So sings my spirit free,
 As I, I come to Thee, with love and love--
 And love alone.

"Now when Life's storms are high,
 Straight to Thy care I'll fly,
 There find me rest and peace in Thy strong arms
 Thy help forever nigh,
 Will banish tear and sigh
 And keep me 'neath Thine eye, safe from alarms--
 Safe from alarms."

Nineteenth century.

Elihu E. Votaw

Elihu Hilles Votaw, son of Daniel and Sarah (Hilles) Votaw, was born in Columbia county, Ohio, June 21, 1830. His people on both sides were Quakers. Not long after the birth of the son, the father moved to Jay county, Indiana, and the son remained with him on the farm until he was of age. He then sought a good education; first at the Liber Academy in a neighboring town, and then at Wheaton College, where he studied in 1863-65, and finally at Amherst College, where he graduated in 1869. For two years following, he was engaged in business in Springfield, Massachusetts, and in New York; then for three years he was a teacher in Yonkers, New York, and in Cleveland, Ohio. He had no theological training, excepting that which he had under private instruction.

He began his ministry in 1874, being ordained in the Euclid Avenue church of Cleveland, September 28th of this year.

His first pastorate was at Rockport, Ohio, beginning in 1874, and later in the same year he was called to the pastorate of the church at Brooklyn, which is now a part of the city of Cleveland. For two years, ending in

1877, he had these two fields, Rockport and Brooklyn, In 1877, he became pastor of the neighboring church at Berea, where he remained until 1881. After this, he was pastor for two years at Manhattan, Kansas, and for the years, 1883-85, of the Atlantic church, St. Paul, Minn. One of the achievements in St. Paul was the erection of a house of worship suited to the needs of the new organization. In the autumn of 1885, he was called to the pastorate of the church at Geneva, Ohio, continuing here until 1892.

During the years 1892-5, he was pastor at Princeton, Illinois, In 1895-6, at Hawarden, Iowa; in 1896-9, at Anita, Iowa; and in 1899-1901, at Exira, which was his last field of labor. He closed his work at Exira in May of 1901. In September, he moved to Princeton. On February 16th, of 1902, he preached in the Congregational church at Princeton, and on February 23d, at Dover. On the Thursday following, he became seriously ill, and sank rapidly for five days, until the end came in heart failure on March 4th. He died at the age of sixty five years and twelve days.

This is the record of a busy ministry in many churches, in all of which he had much success as a pastor. He also was a lecturer and an orator of more than local reputation. He was in sympathy with modern Biblical

scholarship, but used the results with great wisdom as to commend the gospel of Christ to all who came within the influence of his preaching. His was a positive message to men of the truth as it is in Christ, intelligently apprehended and devoutly believed, accompanied by a strenuous call to righteousness and love.

The large, earnest, and hopeful view of life which Christianity teaches was always foremost in his sermons, and in his efficient pastoral work, and he always sought to impart or to complete a true active religion, such as would manifest itself in personal uprightness and in social improvement. That he continued in the active pastorate until his sixty fifth year is a testimony to the fact that the Congregational churches do not always prefer the younger men, but in many cases esteem highly the labors of those whose long lives have been given to the ministry.

Twentieth sheet.

O. H. Mason.

Oscar Henry Leonidus Mason, the son of a Methodist minister, was born in Eldon, Iowa, June 27, 1866. He graduated from the state normal school in 1891, and the state university in 1893. His studies at the university included a law course. He also studied at the Harvard University. December 4, 1886, he was married to Dora Reno, of Batavia, Iowa. He did not take a regular course in theology. He began his pastoral work at Shell Rock. In November of 1893, we find this record:

"The Shell Rock church is now supplied by Mr. Oscar Mason, a recent graduate of the Iowa State University."

His ordination is recorded in the December issue of this year, 1893:

"Mr. Oscar Mason, a recent graduate of the State University, has accepted a call to this church. His ordination took place November 28th. Brother Bullock of Iowa City and Brother Dickinson of Cedar Rapids, beside neighboring pastors and delegates, were in attendance at the council. The examination was in every way admirable. The interest of the community in

the services were unusual. Dr. Bellock, his pastor at Iowa City, preached the sermon; Brother Smith of Cedar Falls offered the ordaining prayer; the right hand of fellowship was given by Brother W. B. Sanford, and Brother Dickinson, of Cedar Rapids, gave the charge to the pastor, and Brother Stevenson of Waterloo, the address to the people."

For two years, he supplied this church. During this time, the membership was doubled.

In the spring, of 1895, he accepted a call to the Green Mountain church. In February of 1897, we have this record:

"A correspondent writes: "December 28th, we held our annual meeting. First came a sociable and a basket dinner. At the business meeting, our pastor gave an excellent address on Congregationalism. Our membership is 155. Mr. Mason preaches once in two weeks at Vienna Center, where he has fine congregations, and has organized a Y. P. S. C. E. December 27th, Mr. Mason presented the claims of suffering Armenia. In response to the appeal, we pledged thirty dollars."

In April of 1898, we read:

The present pastor, Rev. O. H. L. Mason, has been with this church three years. Our audiences have been large and constant, and church interest good. We have an enrollment of about 175, and our expenses have been easily met."

About this time, Mr. Mason was appointed by Pres. McKinley as chaplain in the army engaged against Spain. In June of 1898, "Congregational Iowa" reports:

"Brother Mason has entered upon the duties of chaplain of the Forty-ninth Regiment of Iowa Volunteers. Mr. Mason is a graduate of the State University, where he was a cadet. He has had good success in his work among young people, and is very popular with young men, and will certainly do efficient work in his new office."

We have further record of his chaplaincy in the "Marshall Town Times" which quotes from the Jacksonville, Florida, "Metropolis":

"The Forty-ninth Iowa marched to the brigade tent last night, lead by their band and eloquent chaplain. The tent was filled, and hundreds were on the outside. The band rendered a fine march, after which the Bible was read and prayer was offered by Chaplain Springfellow. 'Nearer My God to Thee' was then played by the band, and heartily sung by the soldiers. Chaplain O. H. L. Mason then gave one of the most eloquent and instructive sermons to which we have ever listened. Dr. Mason was invited to preach again this evening, which he kindly consented to do. Iowa and Virginia are brigaded together, and it is hoped they may become better acquainted. One of the most eloquent and touching passages of the chaplain's sermon was his reference

to the fact that North and South had not only clasped hands, but locked arms against a common foe. The Virginia regiments suggest that Iowa take their chaplain home after the war and send him to Congress. We compliment Iowa on its band and its chaplain, who is certainly a man of most unusual abilities."

Still further, in September of 1898, we read:

"Brother O. E. E. Mason, chaplain of the forty-ninth Regiment, came home from Jacksonville a few days ago sick with typhoid fever. His case, as we understand, is not a very serious one, and it is expected that he will soon be as usual in his health."

In October, 1898, there is this report:

"Chaplain Mason is recovering from the illness that brought him home from Jacksonville. He will join his regiment as soon as health will permit. It is expected that the regiment will soon be ordered to Cuba. Brother Mason has tendered his resignation to the church, but they are not willing to accept, and will supply the pulpit for the present."

In May of 1899, this report:

"The people are eagerly awaiting the home-coming of their pastor."

A month later:

"The people gave Brother Mason a right royal welcome on his return from the South. Exercises re-

elicitating the house of worship, which had been extensively improved, were held the first Sunday after his arrival."

We now come to the end of this pastorate. In November of 1900, "Congregational Iowa" reports:

"Brother O. H. L. Mason has resigned to take postgraduate studies in Harvard University. Mr. Mason's five years' pastorate here were years of unusual prosperity to the church. Here is a splendid field for some good man."

After returning from Harvard, in January of 1901, he accepted a call to Reinbeck. The records of this pastorate found in "Congregational Iowa" are as follows:

February, 1901: "Rev. O. H. L. Mason has been called to the pastorate of this church. All departments of the work are in a flourishing condition, the church being free from debt, and its financial needs for the new year well provided for. Good feeling and harmony prevail."

May, 1901: "There were seventeen chaplains to be appointed for the regular army. The candidates numbered about eight thousand. Mr. Mason was one of the seventeen selected. The assignment to regiment and post has not yet been made, and the time for entering the service is not yet fixed. The Reinbeck people hope that they will be able to keep him yet for several months."

His first pastorate was at Shell Rock. For five years he was pastor of our church at Green Mountain. One year of this time, however, he was absent, serving the country as chaplain of an Iowa regiment in Cuba. He has been in Reinbeck only a few months, but has gained a strong hold upon all the people of the church and community. They are loathe to give him up, but rejoice in his promotion.

"This office is of the rank and pay of a captain, and is, of course, for life. It is probable that Mr. Mason will be assigned to some post in the Philippines, but when he will be called into active service is as yet uncertain. He is the only Congregational minister of the seventeen chaplain appointed under the recent army reorganized law. The interest of our fellowship will follow Brother Mason into the new and important duties to which he has been called."

December, 1901: "The pastor, Rev. O. E. L. Mason, recently chaplain of the Forty-ninth Iowa, gave a lecture recently at Riceville in the interests of the new church. He spoke on Cuba and its people. Mr. Mason had ample opportunity of becoming acquainted with this subject during the Spanish American War, and his hearers cannot help becoming interested. He has good delivery, speaks fluently, and often with true eloquence. He is well worth hearing."

Evidently, another Mason did not go into the regular army. "Congregational Town!" last reference to Mr. Mason, found in the issue for January, 1902, is as follows:

"Will Brother O. H. L. Mason ever develop into a good Presbyterian? He is going to try it. He has accepted a call to the Presbyterian church at Boone. This is a fine field, but will he ever feel at home outside of the Congregational fold? Now, what for Reinbeck? Something better still, we hope."

For a long time, Brother Mason kept writing to us, saying that he felt homesick, but that more than half of his people at Boone were Congregationalists, and nearly all the members of the Session were ex-Congregationalists. However, he has not returned to us as we predicted that he would. He served the church at Boone for a decade or more, and since that time has been at Long Beach, California. He is still there, pastor of the Calvary Presbyterian church of the city.

This sketch is a pretty full portraiture of the man. He is a popular preacher of the best type. He is studious, fairly systematic in his literary work, but he does a good deal by impulse, and he is more interested in people and current events than he is in anything that he finds in his books. We counted his

going from us as a distinct loss, but we rejoice in all the prosperity which has attended his life. He retired from the army with the rank of major.

Under date of November 6, 1916, Mrs. Mason writes: "We have three sons; our boy, C. C., a graduate of Grinnell, is now a student, second year, in John Hopkins Medical school; his brother, V. R. is a graduate from the John Hopkins Medical School, and is now an assistant to Dr. Thayer in the same school. He was a graduate of the California University. Bruce W. had two years at John Hopkins University. He also graduated from the California University, and from the Southern California Law School. He is now an attorney in Long Beach, California.

Twenty first sketch

Frank E. Kenyon

This brother is still living, but we failed to get into Communication with him, and can therefore produce only a very imperfect sketch.

Evidently, he is an Ohio man. It is evident, too, that he did not begin his life or his pastoral career as a Congregationalist, for he was ordained in 1887; but this event is not recorded in the Year Book, and he does not appear in our records until 1891. Dr. Fraser of Ohio says he is confident that Mr. Kenyon was originally a Freewill Baptist.

In 1891, he is introduced to us as a Congregationalist in DeSoto, Missouri. He left there in 1895, and took charge of our old church at Denmark, "Congregational Iowa" for February of 1895 reports:

"The church has given a unanimous call to Brother F. E. Kenyon, of De Soto, Missouri, and he has accepted the same, but will not be able to begin his pastorate until June 1st."

It appears that he did begin a little earlier, for in the May issue of "Congregational Iowa" we read:

"Mr. Kenyon began his pastorate at Denmark, May 5th. The good people at Denmark gave the new pastor a most hearty and enthusiastic welcome."

In July of 1895, we have a notice of the fifty second annual commencement at Denmark Academy, a part of which was as follows:

"Rev. Frank E. Kenyon, pastor of the Congregational church of Denmark, delivered an address before the class, taking as his topic, 'Our Yesterdays and our To-morrows.'"

He was at Denmark only two years. In 1897, he returned to Ohio, locating at Wauseon, where he still resides. From 1897 to 1910, he was pastor of the church, and since that time, he has been in secular employment.

Dr. Fraser of Ohio writes:

"Frank E. Kenyon of Wauseon is a very good sort, and we think highly of him. While I cannot put my hand on the sources, I am quite sure I have heard that his early ministry was with the Freewill Baptists, and that explains the fact of his lack of any Congregational pedigree in our Year Book or Minutes. He did good service in the Wauseon church, leaving its pastorate for reasons which in no way, reflected upon him. He was a candidate before the Republican convention for a county

office, which he failed to land, but he bought a lasting interest in the Republican county paper which he is still running. As indicated in the 1915 Year Book, he is now the clerk of the Wauseon church, and is working heartily with Rev. W. C. Schaffer, the new pastor there."

We cannot say much about Brother Kenyon from personal knowledge, for he was with us so short a time. I know, however, that he was considered a good man, a fine scholar, pleasant in every way, and thoroughly reliable.

Twenty Second Street

Arthur W. DePew

Here is another living man, from whom we can get no record of himself. The Oberlin General Catalog reports that he was born on Staten Island, but the date of this event is not given. By the Oberlin Catalog, also, we learn that Mr. DePew entered Oberlin Theological Seminary from Lee Center, Illinois, in 1889, and graduated in 1890; also that he graduated from Milton College in 1895.

From the Seminary, he went to Abington, Illinois, and was pastor there from 1890 to 1894. It appears that Mr. DePew had preached before this, and had been ordained by some ecclesiastical body, evidently not Congregational, in 1886. The Year Book for 1895 reports him at Boscobel, Wisconsin, but in December of this year, he came over into Iowa and took charge of our church at DeWitt. "Congregational Iowa" for January of 1896 reports:

"Rev. A. W. DePew, of Abington, Illinois, is the new pastor of the DeWitt church."

He left DeWitt in the spring of 1898. His next pastorate was at Tayne, Illinois, where he was in service from 1899 to 1903. He then spent a year at New Lebanon, New York.

From 1904 to 1909, he was at Rockefeller, Illinois; from 1909 to 1912, at Wataga; from 1912 to 1913, at Chebanse; from 1913 to 1915, at Forest and Strawn; and then in 1915 he began at Roberts, where he is still in service (November, 1917).

My remembrance of Brother DePew is very indistinct. He was in Iowa only two years. I do not remember to have met him since he left us at any of our denominational gatherings in Chicago or elsewhere. I think of him as a quiet, home body, sticking closely to the affairs of his parish, diligent in study, and faithful in all his work as a minister.

Twenty third sketch

Thomas M. Price

Thomas Morgan Price was born in Lansford, Carbon county, Pennsylvania, July 27, 1856. He is the only representative of the family in the West. He was educated under private tutors, and while pursuing the college course of study, he was employed as a teacher. Following this, he read medicine three years under Dr. Davis, of Lansford, and then entered the theological seminary at Hartford in 1880, from which he was regularly graduated in May of 1885. He was ordained June 4th of that year, in his parish in Agawan township, Massachusetts. He was called to Williamsburg, Massachusetts, in 1886. In 1891, he settled in Duluth, Minnesota, over the Plymouth church, and came to Iowa Falls, Iowa, in 1895. There were sundry reports of this pastorate in the early years, but they were all of one sort, telling of evangelistic preaching, occasional revival services, and all the usual pastor's duties.

In August of 1900, there is a notice of a book from his pen, called "The Fall." This is a sequel to another and earlier book under the title "Facts and Fancy." In this last book, the line of faith is the

Messianic line, and is traced to the Seed, whose life is given in attractive form, and whose incarnation is but a magnified promise to cause the decay of the power of evil. These books are valuable helps to well grounded belief in the Bible. Brother Price's only ambition is to help in the work of the scriptures, and the work of Christ.

In "Facts and Fancy" which is an imaginative study of the first three chapters of Genesis, Dr. Nebo is represented as absorbed in the study of the problems suggested by the revelation of God to man. His wearied nature passes through the psychological changes into deep sleep. In a vision, an angel comes to him and bears him out into the starry world of wonder, and after various experiences leaves him upon Mt. Ararat, with a copy of the opening chapters of Genesis in his hand. The character of the book may be surmised from this description of it.

In January of 1902, "Congregational Iowa" reports:

"Brother T. M. Price is still pastor of the Iowa Falls church as he has been for the past six years. The church has prospered under his administration as it never did before. Seldom a communion passes without additions to the church. There have been some recent improvements made in the church building. The six rooms in the building are all carpeted, lighted by electricity, and heated with

furnaces. This is one of our strong churches."

In December of 1902, there is still another report:

"Rev. T. M. Price, the present pastor, commenced his labors in Iowa Falls, May 19, 1895, and it has been during his term of service that one of the red letter days in the church has been reached. It was on November 30th, at the regular communion service, that forty three were taken into membership. This is the greatest number the church has ever received at any one time during its history. This ingathering was largely due to the personal work of the one who, for the past eight years, has labored faithfully and untiringly for the good of the community, with the interests of his particular parish at heart.

"Mr. Price's continued residence in Iowa Falls has made him familiar with the needs of the place, and to these it is his endeavor to minister. That he has succeeded, the good will of the people at large speaks in loudest terms.

"Congregationalism here, as elsewhere, stands for all that is best. To the noble principles it represents, and the broad-minded people who have backed the movement locally is due the success of the church at Iowa Falls. The success already achieved is great, and the future holds yet brighter prospects."

We give one more typical report, found in

March of 1906:

"Our church has been a good deal engaged in special meetings during the winter. Union meetings were held in November. The week of prayer was observed. Then, last month, Brother Price conducted a short series of meetings. In these meetings, results began to appear at once. Sixteen of the older people, thirteen of the young people, and twenty five of the children of the congregation expressed a desire and purposes to live the Christian life. The first fruits by way of ingathering is a class of fifteen, received to membership. Others will follow. The church is greatly encouraged and strengthened by this revival."

This was near the end of Brother Price's pastorate at Iowa Falls. Later in the same year, in 1906, he left Iowa, and went to California, locating at Highland, near St. Bernadine. Here he remained from 1906 to 1913, at which time he changed to Sonoma, where he is now, in November of 1916, in charge.

It will be noted that Brother Price has not made many changes. He was at Iowa Falls for eleven years, and might have remained eleven years longer. He was seven years at Highland, and might have continued there. He is strong in the pulpit and in the parish, and he is a strong man in every way.

Twenty fourth sketch

Squire T. Beatty

Squire Trevelyn Beatty, son of William and Mary J. (Mill) Beatty, was born three miles from Elkport, in Clayton county, Iowa, May 6, 1864. He graduated from Western, or Leander Clark, College, Toledo, Iowa, in 1889. He attended the University of Chicago in 1892-3. He was also a graduate of the Union Theological Seminary, at Dayton, Ohio. He was ordained to the United Brethren ministry by the Iowa Conference, April 1, 1893. In 1893-4, he was pastor of the Morley circuit of Iowa, in the United Brethren church. In 1894-5, he was pastor at Clarksville, Iowa, in the same denomination.

He then became a Congregationalist, and in 1895-97, was located at Edgewood, Iowa. From 1899 to 1903, he was pastor at Monona. He then went to St. Charles, Minnesota, and was there from 1903 to 1905. Next, from 1905 to 1906, he was pastor at Mazeppa, Minnesota. Then in 1906-07, he was at Tyler in the same state. He then went over into South Dakota, and in 1907-08 was pastor at Lane. In the same state, from 1908 to 1910, he was pastor at Keystone and Hermosa, in the Black Hills.

In 1897, at Cedar Falls, Iowa, he was married to Miss Ionia May Keister, who survives him. There are two children living. He died at Keystone, South Dakota, of ptomaine poisoning, July 20th, 1910, aged fifty six years, two months, and fourteen days.

This brother does not come very distinctly to my remembrance. He carried with him through his Congregational pastorate some of the characteristics of the United Brethren fellowship. He was an excellent preacher, as I remember, and had more of an education than the average of our ministers. I am sure that he was well thought of by all his brethren in the ministry, and by the people of the parishes in which he labored. We could have been glad to have had more of him in Iowa.

Twenty fifth sketch

Owen Lovejoy McCleery

From Stromsburg, Nebraska, under date of October 1, 1916, this brother writes:

"For a man who feels himself a failure, to attempt to write a record of his life is a rather painful task. But here are a few of the statements desired.

"I was born in Washington county, Pennsylvania, July 20, 1834. My father's name was Joseph, and my mother's maiden name, Sarah Patterson. The family came to Iowa in 1870, and we moved to Holt county, Nebraska, in 1880, and settled on the frontier, thirty five miles from the railroad. You can't tell me anything about the privations of frontier life.

"I did a good deal of my early school work thirty five miles from any schoolhouse, with no teachers excepting the text book. Later, I attended Gates College, at Neligh, Nebraska. I also, in 1892-3, attended the Chicago Theological Seminary. I was called home from this institution and my course cut short by the sudden death of a brother who was killed in a railway accident.

"My pastorates have been at Clearwater and Gloversville, Nebraska; Owen's Grove and Portland, near Mason City, Iowa (1894-97); Ionia and Bassett (1897-99);

Elma and Saratoga (1899-1901); Mitchell and St. Ansgar (1901-03); Olds (1903-08); then at St. Charles, Minnesota (1906-10); and Arborville, Nebraska, (1910-13).

"I am now eking out an existence publishing the 'Stromsburg News.' Just how long we may continue to exist is doubtful. We have refused all whiskey advertising in spite of our need, and the Dry Federation pass us by, and spend their money with the papers that publish the whiskey ads. The W. C. T. U. pats us on the back, and says: 'You are doing fine, we are glad we can count on you.' But they spend their money elsewhere. Moneyed words don't pay print bills nor coal bills, nor clothe naked children.

"We are living in a community of churches, and most people belong to one or the other of them. They are Methodists, Baptists, Swedish Missions, and Lutherans. No Congregational church. I am justice of the peace, secretary of the board of education, and account for \$14,000 per year, superintend the Methodist Sunday school, and preach when an opportunity is given me---which is not often. Doing my part for the community, am I not? Yet we are not permitted to make a living.

The conditions with us could all be easily changed if only these good Christian people could recognize the truth of these words, 'Inasmuch as ye have done unto one of the least of these my brethren,

ye have done it unto me.' A little brotherly love shown in paying their honest debts to one who is laboring hard for their community---that is all I ask. I don't ask for charity, would not accept it, but what shall we do? Run deeper in debt, or refusing to do that to starve in the midst of plenty?"

In his Iowa work, covering a period of eleven years, Brother McCleery was not a failure. He did not have full preparation for the work of the ministry, and he had hardly self-confidence and self-assertion enough for the greatest success in any calling. But he had a fine face, a lovely disposition, the force of positive goodness; his preaching was acceptable, and as a man he had the confidence and esteem of all who knew him.

Twenty sixth sketch

L. Eugene Potter

The date and place of his birth have not been reported to us. We learn that he spent his childhood in the vicinity of Elma, Iowa. He was ordained at Capioma, Kansas, September 28th, 1894. By what influences and experiences he was led up to that hour and that event, is not recorded. At the time of his ordination, he was not the pastor of the Capioma church.

Early in the year 1895, he came to Iowa. January of 1895 has this record:

"The people at Elma expect soon to welcome to the pastorate, Rev. L. E. Potter of Capioma, Kansas. Mr. Potter spent his childhood in the vicinity of Elma."

In December of 1895, we have this report:

"The church is prospering under the leadership of Brother L. E. Potter, who a few months ago came to us from Kansas."

Again in March of 1897, we read:

"Pastor Potter of Elma is holding meetings at his Saratoga appointment. For a number of years, these two churches were united."

From 1898 to 1900, he was pastor at Toledo.

During this pastorate, a fine house of worship was erected

at a cost of about \$15,000. The building was dedicated free from debt, and with it a rich-toned pipe organ, April 8th, 1900.

He closed his work at Toledo in the fall of 1900. In the September issue of "Congregational Iowa" for 1900, we read:

"Brother Potter preached his farewell sermon at Toledo, August 26th. Brother Drake, of Eagle Grove, supplied the pulpit September 2d. The new pipe organ will be placed in the church within a few weeks."

Evidently we were wrong in the paragraph above in reporting the pipe organ in place at the time of dedication. It comes to me now that at the dedication we raised money to finish payment on the building and got along so well that we also raised money for the organ.

Mr. Potter's next field was at Cromwell. In the same issue, we have an item from Cromwell, as follows:

"Brother L. E. Potter late of Toledo, began his pastorate with the Cromwell church September 22."

November, 1910, reports that he had resigned at Cromwell. In February of 1902, we have this further report of his movements:

"Rev. L. E. Potter has removed from Cromwell to Tabor, and will supply at the Percival church during the year."

From 1903 to 1912, he was marked in the Year Book without charge; for about eight years of this time he resided at Tabor, and then moved to Omaha, Nebraska.

During all these years, he was running a printing office, in the meantime preaching as he had strength and opportunity. In 1912, he took charge of the church at Springfield, Nebraska. In 1914, he was called to Salem. The Year Book for 1916 reports him again in Omaha, without charge, undoubtedly in his printing office again.

Brother Potter came into the ministry without college or seminary training. Early in life, he learned the art of printing. Since he began preaching again and again he has swung back to his printing business. As a preacher he did well. He has a good deal of native wit. He introduced a variety of features into his pulpit; for example, he dramatized some of C. M. Sheldon's books, and preached them over with the use of stereoptical slides. He gave us eight years of valuable service in our churches.

Twenty seventh sketch

Jay M. Hulbert

Jay Munsell Hulbert, son of David Wood Hulbert and Ann (Paul) Hulbert, was born at East Berkshire, Vermont, November 27, 1860. He removed with his parents to St. Paul in 1866. His father was for a time collector of the American Tract Society. In 1877, the boy returned to the East and entered the high school at Middlebury, Vermont, residing in the family of his uncle, Rev. C. B. Hulbert, D. D., president of Middlebury College. He graduated in 1880 from the Burr and Burton Seminary, Manchester, Vermont; and from St. Johnsbury Academy in 1881; and from Dartmouth College in 1885.

He was principal teacher of the blind in the Perkins Institute, South Boston, in 1886-87; and in the Pennsylvania Institute for the Blind in 1887-8. He entered the Union Theological Seminary in 1887. In the spring of 1888, he spent his vacation at Rushville, Nebr., and there was elected principal of Chadron Academy, which had just started. A year later he returned to his theological studies, this time attending Chicago Seminary, where he graduated in 1892.

In 1893, he was ordained May 1st, and installed

over the Princeton (Minnesota) Congregational church. In 1894, he was elected to the principalship of the Putnam Military Academy, in Zanesville, Ohio. In 1895, he was called to the church in Clinton, Iowa, and was in service there until 1899. At this time, he accepted a call to the Como Congregational church of Minneapolis, Minnesota. In 1906, he went over into Illinois, and located at Batavia, where he remained until 1910, at which time his health gave out, and he did not think it best to continue further in this parish. He removed to his farm in Richardson, Wisconsin, where he now lives, fully recovered.

In 1899, he was united in marriage to Barbara C. Anderson, of Clinton, Illinois. To her were born three sons, Munsell Myers, in 1902, Charles Connon, born in 1904, and Richard Rollins, born in 1908. They are now, at this writing (November, 1916), with their mother at River Falls, attending the normal school but return to the farm in the summer.

Mr. Hulbert, as you see him, gives you the impression that he is a cultured, scholarly gentleman. He had the advantages of the schools to an unusual degree. In Iowa, we all admired and loved him, and were sorry to have him leave us. It seems, however, that we did not pay much attention to him in our state paper.

The only reference I can find is August, 1895, which is as follows:

"The name of the new pastor, we believe, has never appeared in our columns. For several weeks, Rev. Jay H. Hulbert has been on the ground, and the work is prospering in his hands."

As I go over the files of "Congregational Iowa" now, I am often surprised and disgusted at the paucity of reports of our good men. The men that report themselves are noticed, and those that do not, are passed by in silence.

Twenty eight sketch

Henry C. Scotford

Henry Clinton Scotford was born in Saline, Washtenaw county, Michigan, October 30, 1841. His father, the Rev. John Scotford, a Congregational minister, was born at Whitesboro, New York, June 1, 1880. He was of English parents, and migrated to Michigan in the early days of the settlement of that state, and was for many years in the Home Missionary work under the direction of the Congregational Home Missionary Society in Michigan, and, in his later years, in Kansas. He was married to Mary Skidmore at Unadilla, Michigan, in the year 1843, October 15th. Henry Clinton was the third child of this marriage, and was brought up in the fear and admonition of the Lord.

In his early days, while yet an infant in his mother's arms, and ill at the time, she promised the Lord that if He would spare his life, she would consecrate him to the Christian ministry. The prayer was heard and the promise accepted, though she said nothing to her son concerning the consecration, until near the end of her life, which was many years after the boy had become a minister of the gospel.

His father's consecration of the son at baptism was equally sincere, and as effective as that of the mother. Their prayers and kindly influences followed him to the end of their lives, and the sacred memories of their loving care and the interest they took in his welfare linger with him to this day. What they did and the good counsel they offered and their example led him even in childhood to believe that God had called him to the ministry.

At the age of twelve years, one summer morning, he awoke from a sound sleep and looked around. The sun was shining brightly, and the birds were singing merrily without. Within his soul, the boy felt the stirrings of the immortal life, and kneeling at his bed he made the earnest prayer of youth, consecrating himself to God and to His service. All the world seemed in tune with his prayer, and complete happiness filled his soul. But it was not until four years later, while in the preparatory department of Olivet College that he made known his consecration to God and to the gospel of His Son. On his confession of Christ as his Savior, the way seemed to open in a marvellous manner for him to secure an education which should fit him for the ministry. There were some discouragements, but he held fast to his purpose, and so conquered.

During his boyhood and youth, his father had pastorates at DeWitt, Jackson, Bedford, LeRoy, Lawrence, and Cooper, in Michigan; and for a year or two, was financial

agent for Olivet College. This latter position gave the boy an opportunity to get well started in his preparatory course, and, in the year 1869, he finished his academical studies, and entered the classical course in Olivet College.

At the close of his academical course, he was fortunate in an oratorical contest, securing the first prize, though having as opponents Henry W. Hoyt and Jean F. Loba, and others of similar caliber.

After four years of hard work and study, he graduated as an A. B., and three years later received the degree of M. A. from the same college. On finishing his college course, he went to Burlingame, Kansas, where his father was pastor. Some of the young people of the church wanted to hear the son preach, so a service was arranged and he preached his first sermon in his father's pulpit, to a company of old and young people, who were deeply interested and encouraged him with words of cheer.

During that year, 1873-4, he engaged in teaching school near the city, at the expiration of which he went to Topeka to attend the Central Kansas Association, and was licensed by that body to preach the gospel. Later on, that same year, he was called to supply the pulpit of the Congregational church at Louisville, Kansas. Here was his first experience in pastoral work, and for one year he did the work faithfully, preparing two sermons a week, and per-

forming the pastoral service with pleasure. He felt the handicap of the lack of theological training, although his college training was a preparation for just such work as he had undertaken.

At the end of the engagement, with the Louisville church, he went to Chicago and took one year of study in the Chicago Theological Seminary, having such men as Doctors Boardman, Bartlett, Visk, and Hyde as instructors. Returning to Kansas in the year 1876, he had a call to supply for the summer a Congregational church at North Topeka. At the end of his three months' service at this church, the congregation and membership had tripled in numbers, and the church asked him to remain for a year. Although he desired to take another year of study, he felt it a call of duty and service, and so decided to remain for the year. During this pastorate, having had his license renewed, he felt that he was growing in divine service, and needed a companion to strengthen his work. He was therefore married to Miss Olive Isabella Pomeroy, of Prairie Center, Kansas, December 14, 1876. She was of New England parentage, and an excellent singer, and therefore a great help in this part of Christian work.

In the fall of 1877, they went to Chicago, where he took one year more of study in the Seminary. Having received a call in the summer of 1878, to the pastorate of the Congregational church at Alpena, Michigan, he accepted the invitation for one year only, intending to return

to Chicago for further study. While serving this church, a council was called to ordain him to the gospel ministry. In the council were such men as Dr. Day of Saginaw, Dr. Ross of Fort Huron, and Dr. Hayden of Flint. The vote to ordain was unanimous, and took place October 8, 1878. A successful work was the vote of the church at the end of the year, when he resigned to go East, for another year of study. Owing to the fact that all his education had been in the West, he decided to take the last year of theological study at Yale Divinity School. Through the recommendation and suggestion of Dr. Timothy Dwight of the Yale Divinity School, Mr. Seotford secured a supply while pursuing his studies at North Branford, Connecticut.

On finishing his studies that year, and graduating from the Seminary, they returned to Kansas, where he received and accepted a call to the Congregational church at Eureka, Greenwood county. This was a very profitable pastorate, both to himself and to the church. At the end of the first year, beginning in September of 1880, the church came to self-support, and for two years more grew rapidly. It was through his suggestion that the Eureka Academy was started, although the beginning did not take place for a year or two after he had accepted a call to a new church in Kansas City, Missouri.

He closed his pastorate of three years with the most friendly feelings on the part of the church toward himself and wife.

The call to the young church at Kansas City was unanimous, and he began his work there with the help of the Home Missionary Society in September of 1883. The name of the church was changed from the Third to that of The Olivet Congregational church. A council was called to install him as pastor, convening in October of that year, and installing him by unanimous vote. This pastorate lasted five and one half years, and was very fruitful in good results, frequent conversions taking place, and two or three revivals when goodly numbers united with the church. During the five and one half years, more than 325 persons were received into the membership, the church had bought one church building, sold it, at an advance of \$6,500 over the purchase price, and built a new church worth, ground and all, \$20,000. In this enterprise, he took a leading part, and to this end published a monthly paper for the Congregational body in Missouri and Kansas, the Missouri State Association adopting it as their state organ of mutual intercourse. The paper was supported by advertising, and the subscription proceeds given to the church building fund, and the paper was called "The Church Builder,"

both because it helped to build the church, and the cause of Christ at large. The boom in the rise of property broke down in the year 1889, and 1890; He sold the paper to parties who were publishing an endeavor paper, and resigned his pastorate, and was dismissed by council with the usual credentials of good standing accorded him.

His next pastorate was at Loda, Illinois, where he received a unanimous call in 1891, and spent a very profitable three years, in which the church grew both in numbers and influence in the town. The old historic church was remodelled and enlarged by his efforts, and became a very excellent place in which to worship. Here he began the use of a stereopticon for his evening services, which helped greatly in sustaining the work. He could have remained here, but, feeling the need of a larger field, he resigned to accept a call to a church in Lake Linden, Michigan. This pastorate began in the spring of 1894, but owing to sickness in the family on account of the severe winter climate, he resigned after nearly two years of hard work and sought a field in Iowa.

At the direction of Sec'y T. C. Douglass, he went to Nashua, in that state, and received a unanimous call to the Congregational church of that city. "Congregational Iowa" for January of 1896 reports:

Nashua's new pastor is the Rev. H. C. Scotford, who comes from Lake Linden, Michigan."

In June of the same year, we have this report:

"Brother Scotford preached the memorial sermon before the local G. A. R. and the same day preached before the graduating class of the high school. Since Mr. Scotford commenced work in Nashua last December, there have been twenty eight additions to the membership, twenty one of them on confession."

This pastorate lasted two years. Each year there was a revival and the church was greatly strengthened. During the second year, Mr. Scotford with others began a contest against the four saloons of the city to root them out. Three of the four were closed, and he took an active part in that work as also to rid the city of the fourth saloon, when the saloon men went to the trustees and some of the members of his church and said: "If you do not boycott that preacher, we will boycott you in business." Some of the trustees were weak, and they were afraid that they would lose in trade. As a consequence, Mr. Scotford declined to remain with them, and at the end of the second year concluded his work, the church by resolution expressing their regret at his departure, and recommending him to other fields as a conscientious preacher, a true man, and an excellent pastor. This was in December of 1897.

At the beginning of 1898, he, with his family, a devoted wife and three sons, went to Chicago, from

which point he supplied different churches during that year. Having an opportunity to become editor and manager of a trade magazine entitled "The Commercial Stamp Trade Journal," he accepted the position. This gave him an opportunity to do some mission work. He opened a gospel mission in a large store room at 7153 Vincennes Road, near the corner of 72d Street and Perry Avenue. Beginning with a Sunday school and evening service, the work progressed rapidly. A church was organized on a union basis, called the Englewood Union Evangelical Church. The members of Trinity Church, the old church in Englewood three-fourths of a mile west, heard of this church and being without a pastor visited Mr. Scotford and asked him to take hold of their work also.

After a conference with both churches' committees, a plan of union services was arranged and a call by Trinity Church was extended to Mr. Scotford to undertake the pastorate of their church in conjunction with the Union church, looking toward a permanent union of the two. After three years of hard work, a union of the two churches was effected by the new church uniting with the Trinity, and maintaining the Trinity organization. This pastorate lasted from January 1, 1899, to January, 1913, a period of fourteen years. The name of the church was changed on the union of the two to that of Hamilton Park Congregational Church.

In January of 1913, Mr. Scotford had a call to supply the pulpit of the Romford Road Congregational Church, Forest Gate, London, England, in the absence of the pastor, on an extended lecture tour in the United States, a pulpit that he had supplied one Sunday while on a visit to England in the year 1912. He accepted this invitation and sailed for London in January of 1913.

After completing this engagement, on the return of the pastor, he supplied several other churches in London, and finally accepted an invitation to become stated supply at the "Spa Fields Church," (Lady Huntington Connection) at Lloyd Square, W. C. London, England. His supply here was fruitful for good, and continued until three months after the great war began. It became expedient for him and his wife, with their eldest son and his family, who were residing in London, to return to America. They arrived in New York on the good ship *Transonia*, of the Cunard Line, October 30, 1914, after an eventful voyage in fear of German warships, some of which were then at large on the sea. A week later found them in Chicago, ready for service again in the Master's vineyard. During the last year, 1916, Mr. Scotford has supplied several churches, and has been doing some literary work.

While in London, he wrote an epic poem, entitled "Harold Strait, or a Modern Heroic Life," which had quite a sale in England up to the time war began, when all sales of that nature ceased. The book is a story of a young American minister. It has been noted in one of the important pulpits in London in a very favorable way, so he has been informed by one who heard the quotation and comment. He has written several other poems since returning from England, which he expects to publish in the near future.

One of his reviewers, says of "Harold Strait":

"Dr. Scotford has succeeded in appealing to the infinity that is in us. One is not sure whether to describe the work as a modern Pilgrim's Progress cast in verse, or as something akin to 'The Storm on the Alps,' in which the voices from mystic deeps and divine heights precede the storm that breaks upon the mountains, and is followed by a liquid, triumphant note that lingers like the peace of Heaven, when the last of the storm has died away. I dare say the readers will think of both as he wanders through the prairies, or sings 'The Song of the Gates Ajar,' or follows Harold into the valley, or lingers over 'a Soul's Reprieve.' Here

"'God is aglow to the loving heart,
In which was mere earth before!'"

Another reviewer writes: "Dr. Scotford has

made a close study of human nature, and brings forth some of the fruit in this inspiring volume. Then we laid down the book, we became aware that we were both younger and older in delight. A book which is full of sad thoughts, redeemed by an exquisite and all but silent courage. We are deeply grateful for it, and trust that nobody who cares for poetry will be so foolish as to neglect it.

"Its many changes in rhythm holds your attention, rendering it both restful and fascinating. Some of the charming author's personal experiences are interwoven with the imaginative. It is a poem! A poem full of humanity and faith."

There is no occasion that I should add anything to this sketch, which is in effect an autobiography. Mr. Scotford was in Iowa only two years. He belongs to Illinois. He was service there for many years, and in one important field for fourteen years. It is evident that he is a man of brains and piety, and can turn his hand to a variety of things, but in all things, he has an eye single to the building in the Kingdom.

Twenty ninth sketch.

Harvey George Cooley

This brother, counting his ministerial life unworthy of record, declines to furnish data for a sketch. He gather up a few items from our state "Minutes", "The Year Book," and "Congregational Iowa", but cannot furnish a complete sketch.

Mr. Cooley graduated from the Chicago Seminary in 1891. His first pastorate was at Big Lake and Monticello, Minnesota, beginning directly after his seminary course. October 8, 1891, he was ordained at Monticello. The Year Book for 1893 reports him in Minnesota, without charge. In 1894, he was located as pastor at Appleton, Minnesota. In 1895, he went down into Texas, and supplied the Trinity church of Cleburne. He spent the year of 1896 at Alton, Iowa. He was there only a year. "Congregational Iowa" for November of this year reports:

"Brother H. G. Cooley has resigned, but will continue to serve the church until January 1st." In 1897, he became pastor at Lakeview. The January issue of "Congregational Iowa" for this year reports:

"Brother H. G. Cooley, late of Alton, is now pastor of this church. This is one of our young churches. It is making good progress."

In the February issue, Mr. Cooley writes:

"Evangelist Hartsough has just completed a series of meetings here. There is just one keynote in all our parish, that is, Victory. It is heard everywhere from the lips of both saint and sinner. The scene of last Sunday morning, when forty nine united with this church, was one that can never pass from the minds of beholders. Men long dead in sin wept as they saw dear ones take their stand in the church, and perhaps wondered if the impassable gulf was already fixed between them. Of the forty nine who joined, twenty nine were men. Certainly, these facts quite disprove the common observation that the claims of Christianity appeal only to the weaker sex. Forty five of the number joined on confession. The meetings are still in progress, with prospect of more additions soon. Great strength, both spiritual and financial, have been gathered with these first fruits, and we know not how great may be the blessing yet to come."

In the March issue, there is also a report:

"The revival interest still prevails. The church building is too small for the people. The Sunday school now numbers 113. The problem of providing room for the congregation is now a practical and proving a perplexing question."

April reports:

"Brother Cooley has been laid aside by serious illness, but is now almost well enough to be at his post again."

We are not surprised at the next report, which came in November:

"Brother Cooley was obliged on account of ill health to take a vacation of several weeks, which he has been spending with friends in Minnesota. He expect to return to his work again this month."

We can easily guess what the next report, coming a month later, will be:

"Brother Cooley has been obliged to resign on account of his health. He will probably take a rest from preaching for some time. He hopes that a change of occupation may prove beneficial to him."

After a rest of a few months, he made another trial, beginning in Ogden in October of 1898. Just a year later, in October of 1899, he resigned. The simple record of this event is this:

"Brother Cooley has resigned. The church has made substantial gains during the past year."

In November of the same year, he began a short pastorate at Bondurant and Minn Grove. The December issue of "Congregational Iowa" reports:

"These churches start out with their new pastor,

Brother H. G. Cooley, with fresh courage and enthusiasm.'

The February issue of 1900 reports:

"At Bondurant, Brother Cooley is having the assistance of Mr. VanHorn, of the Plymouth Church of Des Moines, in a series of special meetings."

In October of the same year, we have the following:

"Brother Cooley closes his engagement with the Bondurant and Linn Grove churches, October 31st."

The December issue gives a little fuller account of Brother Cooley's resignation at Bondurant and Linn Grove:

"During the past year, all financial obligations were met promptly, and there was money in the treasury at the end of the year. Missionary collections were about double those of former years. A parsonage lot was bought and paid for, and a parsonage fund started, and new song books were introduced into each church."

This was the end of Brother Cooley's work in Iowa, and substantially the end of his preaching ministry. From 1901 to 1915, he was a real estate agent in California, first in Ontario, then in Los Angeles, and then in Long Beach. Since 1915, the sketch closing in November of 1916, he has been in the same business in Florida, More Haven being his address.

It will be noted that Brother Cooley's pastorates were very short, rarely exceeding one year. His health made these changes necessary, and at length took him out of the ministry entirely. But he did not lose his religion when he quit preaching. A few years ago, we found him very much engaged in the work of the church at Long Beach; and pastor and fellow members spoke appreciatively of his character and of his Christian influence in the church and in the city.

Thirtieth sketch

David E. Evans

David Ellis Evans, son of Evan and Sarah Evans, was born in Jackson county, Ohio, August 18, 1835. Of course we know from his name that he is a Welshman. He attended public schools, the Gilmore Academy at Jackson, and for three years the Rio Grande College. May 18, 1882, he was married to Elizabeth Rees, of Gallia county, Ohio.

He began preaching without special theological training. His first charge, 1863-66, was the Welsh church at Spring Green, Wisconsin. His second church was Bayview, Milwaukee, Wisconsin. This church also was Welsh, and he was in service from 1869 to 1867. In 1868 and 1869, he was at Franksville, Wisconsin. Here he superintended the moving of a church building from Galedonia, a distance of four miles.

In the fall of 1869, he entered Chicago Theological Seminary, and graduated in 1872. During his whole seminary course, he continued his pastoral work. During this time, he organized the River Grove church, and served it as pastor in 1890-91. He also organized the Mont Clare church, built a house of worship costing \$14000,

and was pastor of the church for four years.

From 1894 to 1896, he was pastor at Cable and Sherard.

In April of 1896, he was called to Larchwood, Iowa. He was commissioned for this work by the I. C. M. S. in May of 1896, and again in May of 1897. One of the great events of this pastorate was a great revival, beginning with the week of prayer in 1897, which resulted in seventy two accessions to the church.

His next field in Iowa was at Lewis. August of 1898 reports:

"Rev. D. E. Evans, late pastor of Larchwood, has accepted a unanimous call to this church, beginning his work September 1st." Here also his ministry was decidedly evangelistic. From "Congregational Iowa" for February, 1900, we read:

"Lewis reports special meetings since the week of prayer, Brother Jamison assisting for days. February 4th, 21 were received to fellowship, seventeen on confession."

Again in the August issue for the same year, we read:

"Brother Evans is one of our busy pastors. He has a country afternoon appointment at which he preaches and attends Sunday school. He is president of the dis-

trict C. E. Society, and of the county C. E. Union. He is superintendent of the Home Department of the County Sunday School Work, and has the care of the Home Department of his own school. The C. E. Society of this church was never more flourishing than now."

In September of 1902, we read:

"After over four years' service, and in the face of a unanimous call to remain another year, Pastor D. E. Evans resigned to accept one of two calls to work elsewhere. He leaves a good church in a good community, and whosoever enters into his labors will find them well ordered and fruitful."

The next report, October, 1902, locates Mr. Evans in his new field:

"This is another church eager to find the right man for its leader. Rev. D. E. Evans has left the field in good condition, and is now happy and enthusiastic at Armour, South Dakota."

He served this church for two years and then was called, in 1904, to the Park Avenue Welsh Church of Racine, Wisconsin. Under his leadership, the church gave up the Welsh tongue, and had all its services in the English language. The church is now listed as the Plymouth church of Racine. He was here for three years.

In 1907, he went to Ashland, Wisconsin, where he was pastor of the church and secretary of Northland

College. Here he took an active part in the raising of one hundred thousand dollars for the institution. At the end of these three years, in 1910, he accepted a call to Deadwood, South Dakota, where he was pastor only four months, and then went into secular employment, promoting a mining enterprise. In this employment, he continued until a few months ago (we are finishing the sketch in November of 1916) when he moved to Waukegan, Illinois, where he is now engaged in manufacturing foods for animals and men out of alfalfa. He is president of the company. At the time of his last communication, July 27, 1916, he was supplying the church at Waukegan while a suitable pastor was being found. In this letter, he writes of his three children, all graduates of college or high school, and all getting along well in the world. "I have had a good time all through life," he says, "and in all the churches I have served the membership has been doubled and in some cases quadrupled."

It is not difficult to see that this is the sketch of an energetic, enthusiastic, optimistic man. As a preacher, he is evangelistic, and when things did not move in the church, he himself moved out. A bright, breezy man. is this David Ellis Evans, and a good man to have around.

Thirty first sketch

Otis H. Holmes

Otis Albert Holmes, of English and Scotch ancestry, son of Rev. Thomas H. and Elizabeth (McCord) Holmes, was born in Clay, Iowa, Washington county, October 6, 1869. His father at the time of his birth was pastor of the Clay church, and there not long afterward he died.

In 1876, his mother was married to Rev. Alvan Dixon, and the family lived for a time in Nebraska and Kansas. So it came about that Otis graduated from the Kansas University. Later he graduated from the Chicago University, and in 1896 from the Chicago Theological Seminary. During his seminary course, he was closely associated with Prof. Graham Taylor in the Chicago commons.

He began his pastoral work in Cresco, Iowa. June 9th of this year, 1896, he was married to Miss May Haskell, daughter of Congressman D. T. Haskell. An explanation of this event was the fact that years before Mr. Holmes was the Congressman's private secretary. "Congregational Iowa" for June of 1897 reports his ordination:

"Mr. Otis H. Holmes was ordained by council,

June 1st at the Cresco church. Sermon and ordaining prayer by C. A. Marshall; charge to the pastor and right hand of fellowship, V. B. Hill, charge to the church, H. B. Willett."

August of 1898 reports a vacation:

"Brother Holmes is now in Europe, taking a much needed vacation rest. He expects to be gone about three months. During his absence, the pulpit is being supplied by Mr. N. E. Hannant, of Chicago Seminary."

October of the same year reports his return:

"Brother Holmes has returned from his European trip of three months much improved in health. On the night of his return to Cresco, a large number of citizens, headed by the town band, turned out and gave him a serenade and welcome."

One of the monuments of this pastorate was a splendid house of worship costing \$15000, and dedicated January 23, 1900. A fine organ, costing \$1700 dollars was dedicated at the same time. Pres. Gates and Sec'y Douglass assisted in the ordination services. August of 1902 reports the closing of his work at Cresco:

"Brother O. H. Holmes is about to leave this parish for that of Algona. He has made a good record at Cresco, coming as he did directly from the seminary, staying six years, and leaving a church of 175 members, with a splendid new house of worship costing about \$15000. The

church has also a very comfortable parsonage. Here is a great field for some good man."

In the same issue, we have an item from Algona in which it is said: "It is reported on good authority that Rev. O. H. Holmes of Cresco has been called to this church. He has a task on hand to fill the place of Brother Suckow, but we believe he will do it. We wish both parties great joy and success in Algona."

The change from Cresco to Algona is further reported in the October issue of 1902:

"The Algona church has a new pastor. Brother O. H. Holmes, through much tribulation, more than he expected, broke the ties that bound him to Cresco, and has now taken up the work at Algona. Six years was the length of the pastorate at Cresco. Let this be sixteen or twenty six, or longer."

In May of 1903, we find a reference to Mr. Holmes at Algona:

"The local press speaks in high praise of the Lincoln Memorial sermon delivered by Pastor O. H. Holmes. The church is in every way prosperous under Mr. Holmes' leadership."

In March of 1904, a correspondent writes:

"There has been a great gain in church attendance during the winter. Our pastor, Mr. Holmes, seems to gain in popularity as an earnest and an enthusiastic speaker

and thinker. Many who have been hitherto non-churchgoers are now in regular attendance. Yesterday, at the Washington memorial service, there was scarcely an empty seat in the church. The members of the G. A. R. and the Relief Corps attended in a body. Mr. Holmes' sermon was most inspiring. Seldom have I seen in an audience such rapt attention and such evidence of perfect accord with the thoughts of the speaker."

One of the notable events of this pastorate was the semi-centennial celebration of the church, beginning September 30, 1908. While pastor at Algona, in 1906 and in 1908, he was elected representative to the state legislature. In serving the state, he did not neglect the church, but Sunday after Sunday went from Des Moines up to Algona to fulfill his duties as pastor.

After ten years of service here, early in 1913 after a good deal of pressure, he accepted a call to Cedar Falls. We copy two reports from this field:

October, 1913: "The church services have increased in attendance during Mr. Holmes' incumbency. We have taken up very systematically and with exceeding profit to all present the study of St. John's gospel in the weekly prayer meeting. Bibles are in every hand during the study. Our missionary meetings are very large and show great activity."

October, 1914: "Rev. O. H. Holmes, who has been pastor of this church for the last two years, has resigned on account of poor health, and will be out of the active pastorate for the coming year."

He was not out of the active work for a year. Within a few weeks, while it was yet 1914, he accepted a call to Forest Grove, Oregon, where he is still, November, 1916, in service. Mr. Holmes is a tall, slim, commanding figure, with a face that would attract the attention in a crowd anywhere. He is quick, alert, active, energetic, eloquent in address, interested in politics, but still more in temperance, education, and religion. He has done much good work, and still there is more for him to do.

As a sample of his literary style, we quote a few paragraphs from his address, delivered at the fiftieth anniversary of the church at Algona. The subject of the address was "Fifty Years Forward." He took for his text the following passage: "And Jehovah said to Joshua,---Moses my servant is dead. Now therefore arise."

"We have all listened with pleasure and pride to the story of the past. Sorrow and joy are tangled threads in the story. But to me has been assigned the topic which is not so interesting. My subject is "Now, therefore, arise." Weeping is not to hinder working. A servant dies, but his work goes on. It seemed as if

Moses could not be spared. He had not finished his work, he had not reached the level of his best. But his work was to pass into other hands, and Joshua was told to go on---to arise and gird himself for the accomplishment of the unfinished task.

"Yesterday and to-day we have heard the story of the leaders of the past in the church, and how so many of them have fallen from the ranks. But the loss of them only makes it more necessary for others to put their shoulders to the wheel. There are places made empty which no one can ever fill, but every man can fill his own place, and when the workers go, there is more room left for those who remain behind. In a bank or store, when old men die, young men are pushed forward. It ought to be so in the church.

"Now, one of the things which brings discouragement as the years pass, is the loss of helpful companionships. When those with whom we have labored for years have gone, it is hard to hold on and to hold out. You have noticed how often the bottom falls out of a man's life when the mother or wife of his youth is taken from him, and he loses his grip on life's best. But we must ever arise and go on in the path of duty, in spite of the loss of friend and helper. It is much easier to live in the past than in the present. It is difficult for the best of us to make new combinations and adjustments. The

faith of life is to keep ourselves in the new order which is continually being formed about us. There is a constant tendency to relax efforts, especially when friends pass out, with whom we have worked. At such a time, a man is apt to fail in adjusting himself to new combinations. And so he becomes a back number, and is soon counted out of all the enterprises of life.

"As with the individual, so with the church. It must learn to make new combinations and adjustments. One of the hardest graces, to cultivate is the grace of continuance. When Diogenes, the old philosopher, after a life of severe self-denial had reached the age of ninety years, a friend advised him to indulge himself a little. 'What,' cried Diogenes, 'would you have me quit the race so close to the goal?'

"The church has a right to rehearse her history with pride, but let us not permit the church to become a mere matter of history. The reminiscences of this church are very rich, but it would be very sad if the church itself should become a reminiscence. Past mercies do not suffice --and past successes do not suffice. Each victory should help to some other to win. The glory of the past will not avail except as we repeat its labors. Let us 'snatch from the ashes of our sires the embers of their former fires..' This is the ideal toward which we struggle in the next fifty years."

Thirty second sketch

Charles H. Seccombe

Charles Horace Seccombe, son of Rev. Charles and Harriet M. (Tolman) Seccombe, was born in Zumbrota, Minnesota, January 26, 1868. His father was for many years a home missionary in Minnesota. He organized the First Church, of Minneapolis, then called St. Anthony Hall, and was the pastor of the church for sixteen years.

The son Charles, the youngest child of the family, attended graded schools, graduated from Wilton College in 1892, and from Chicago Seminary in 1895. During his seminary course, for two years, he served the church at Park Manor as pastor, and was ordained in this church April 25, 1895. He began services with the people in a carpenter shop, but left them with a neat chapel.

In February of 1896, he began work in Iowa at Sibley. "Congregational Iowa" for March, 1900, gives us a record of the subjects with which Mr. Seccombe dealt in his Iowa pastorate:

"Rev. Charles H. Seccombe is delivering a course of sermons on the general subject, 'The Emancipation of Man.' The special subjects are: 'The Natural Man,'

'The Will, or the Nature of Moral Freedom,' 'The Law of Habit,' 'Hereditry and Environment,' 'Conscience,' 'The Human Tragedy,' 'The New Birth', and 'The Great Emancipator,' 'Growth in Grace, or the Law of True Development.' Union revival meetings are in progress, conducted by the pastors of the Congregational and Baptist churches."

Again, in October of 1900, we are told what Brother Seecombe is preaching about:

"Pastor Seecombe has begun a series of sermons in exposition of Romans. The outlook for the autumn is very encouraging. The pastor writes: 'A visit from Dr. Frieble was much enjoyed, and the opinion was expressed that Iowa College was well represented.'"

In March of 1901, he resigned at Sibley to accept a call to Ames. "Congregational Iowa" for April, 1901, reports the Sibley pastorate as follows:

"During Brother Seecombe's pastorate of five years, 144 have been received into the church, 115 on confession, and the membership has grown from 100 to 204. A new church building at a cost of \$13,000 has been erected. The people part with their beloved pastor with deep regret, but they are full of courage and hope, and have taken steps to secure a successor without delay."

Mr. Seecombe's beginning at Ames is reported in the same issue.

"He was born in Zumbrota, Minnesota, and grew up in the home of the home missionary, his father having spent nearly all his ministerial life in home missionary work in Minnesota and South Dakota. He graduated from Northfield College and the Chicago Seminary. He was married April 18, 1893, to Miss Georgia May Luley, of St. Paul, Minnesota.

"He began his pastorate at Ames, March 24th. He finds the work in excellent condition, large congregations greeting him in the Sabbath, and all departments of the church well organized and in active operation. We will hardly dare say that here is an ideal pastor in an ideal parish, but we will dare say that both are headed in that direction. But Ames cannot have their pastor all to themselves. Brother Seecombe and the church belong to the state. We have taken hold upon him for our state home missionary work, as a member of the executive committee. He takes the place of Brother Rollins, of Davenport. Long may we write 'Rev. Charles H. Seecombe, of Ames.'"

With the desire and expectation that this pastorate should be of long duration, a council was called for his installation. The report of this service, found in May of 1901, is as follows:

"It is known to all our readers that a few weeks ago Rev. Charles H. Seecombe accepted a call to

this important church. The church recognizing the right of neighboring Congregational churches to know what manner of man they had called to be their pastor, invited a council to come and question him as to his experience and doctrine and general fitness to fill the pastoral office.

"The council met May 2d. Brother Seecombe set forth his creed and the progress of his Christian work in a paper, which he read to the council. There was no need for farther questioning, but it would never do to let a candidate off by simply reading a paper. The questions were piled in thick and fast, but Brother Seecombe was ready with his replies.

"The vote to sustain the examination and proceed with the recognition services was unanimous. Brother C. F. Boardman preached the sermon; Rev. F. A. Wilcox, offered the prayer; Sec'y Douglass gave the charge to the pastor; J. C. Stoddard gave the right hand of fellowship; and Dr. Frisbie gave the address to the people."

There was a unanimous vote to sustain the examination, but some of the brethren were not quite satisfied because Brother Seecombe was so orthodox, but they let him pass.

By this time, Brother Seecombe's preaching had become less doctrinal and more practical. A list of

subjects reported in September of 1901 was as follows:

"The Christian Artisan," "The Christian Capitalist," "The Christian Farmer," "The Christian Journalist," "The Christian Politician," "The Christian Physician and the Christian Pharmacist," "The Christian Teacher," "The Christian in the Home." These were the subjects for Sunday evenings, beginning September 1st of this year.

At the end of the first year, in April of 1902, we have this report:

"Passion week services were held with good congregations. The themes for Palm Sunday were: 'The People's Idol' and 'Christ before Pilate;' and those for the week day services were: 'The Many Sorrows,' 'The Home that Jesus Loved,' 'The Master's Farewell,' 'The Paschal Lamb Slain,' and 'The Son of Man.' At their Easter meeting, the ladies realized fifty dollars for home missions. During Brother Seecombe's first year at Ames, there have been forty five accessions to the membership of the church."

In October of 1902, we read:

"During the ministry of the present pastor, Rev. Charles H. Seecombe, who came to the church from Sibley in March of 1901, the membership has increased and the work developed. The morning and evening congregations fill the church. The Bible school is dis-

cussing the question of room. Large numbers of students attend the evening services. A special course of evening sermons by the pastor, entitled 'Four Scenes in a Successful Life,' created a deep interest. The special subjects were: 'The Dusty Road,' 'The Desert,' 'The Arena,' 'The Prison.' The outlook for the autumn and winter is encouraging."

Notwithstanding the installation, Mr. Seccombe's stay at Ames was short. February of 1903 reports Mr. Seccombe at Ames, with no intimation that he was soon to leave. At Christmastime, the church presented him with a purse of money, but in March, we have this record:

"Union revival meetings are in progress. The people are submitting to the loss of their pastor with as good grace as possible. Brother Seccombe closes his two years' pastorate March 22d."

In April of 1902, we have this report from Ames:

"There is a change of pastors without the loss of a service. As Brother Seccombe steps out, Brother Herr steps in."

He left Ames to accept a call to Waterloo. The record for June is:

"Brother Seccombe finds a hearty welcome at Waterloo. At the first communion of the new pastor,

five were received to membership.'

In August , we read:

"Brother Seecombe is off for a short vacation. He will spend it in Northfield and Minneapolis. In order that he might enjoy his vacation to the full, he took a collection before he started for the I. C. H. M. S. to help through the dry month."

October for the same year reports:

"The work of the autumn and winter opens with great promise. Graded study in the Bible school has been arranged and introduced by the pastor. The men of the church are being organized in a Congregational Club, to engage actively in work for men. Attendance at all the services is on the increase."

April, 1904:

"Nine boys and girls from the ninth grade of the Bible school were received into the church Easter morning on confession of faith; the first fruits of special work done in the pastor's class during the winter."

In January of 1905, another report:

"The accessions in 1904 were 37. The missionary women raised \$340. This is the best year in the history of the church in some of its lines of work. The Sunday school is graded. The outlook is cheering. Pastor Seecombe puts good cheer into everything he touches."

Dr. Stevenson, in his "History of the Waterloo Church" writes:

"Rev. Charles H. Secombe, of Carlton College and Chicago Seminary, was called from Ames, and began his pastorate March 22, 1903. He belongs to what might be called the evangelical type of a minister. He held the pastorate for three years, closing January 1, 1906, to accept the office of financial secretary of the Waterloo Chautauqua and Bible Institute. During his pastorate, 117 members were received, about one-third on confession. During his pastorate, the situation of the meeting house had become very undesirable, and it was decided to sell the church property and a new location was secured. In December of 1905, Mr. Secombe resigned his pastorate."

Brother Secombe was not physically equal to the Waterloo pastorate. The work was too heavy for him. Of course he did not spare himself. To avoid a complete physical breakdown at the end of his third year he resigned and for a year devoted himself to the Waterloo Chautauqua and Bible Institute. He was the financial secretary of the Chautauqua and the superintendent of the Institute. While at Waterloo, he was active in civic affairs, and assisted in the organization of the Associated Charities of the city, and he helped to organize the Union Congregational Church, which was also a civic affair. In

January of 1907, he took a journey out to California, and in this time became pastor of the church at Ontario.

Two years later, January 1, 1909, he took charge of the church at Santa Anna, and was there for three years. During this time, a fine church building was completed with eight hundred sittings. While in this pastorate also, he helped to organize the Congregational Brotherhood of Southern California, and was for a time president of the organization, and he was also a director in the national Brotherhood.

Since 1912, he has been in secular employment. For a time he was a real estate agent in Los Angeles. I think he is now residing in a village near Ontario. For some reason, his name has been dropped from the Year Book. I am quite confident there is no occasion for this.

Physically, Brother Seccombe is about the average man. On his face, he wears a perpetual smile. Among his people, he was gentleness and kindness personified. In the pulpit, whatever the doctrine he preached, it was with a cheerful face, a sympathetic voice, and a loving heart. It was a surprise and disappointment to his friends that he left the pulpit and went into business. There is still before him an open door.

Thirty third sketch

Samuel W. Pollard

Samuel Worcester Pollard was born in Arabkir, Asiatic Turkey, September 21, 1856. His parents, Rev. George A. Pollard and Mary Helen, granddaughter of Dr. Samuel Worcester, first secretary of the American Board, were missionaries to Turkey under the auspices of the A. B. C. F. M., and were stationed first at Arabkir and then at Erzerum. At the age of eleven, the subject of this sketch accompanied his parents to America, where he spent three years in the public schools of Salem, Mass. In 1870, his people moved to Michigan, residing in Cooper and Glen Arbor, where he attended the public school.

In 1875, he entered the preparatory department of Olivet College, and was graduated from the Collegiate department of that institution in 1882. Later, he received the degree of A. M. from his alma mater. The next three years were spent in Chicago Theological Seminary, where he was graduated in 1885.

He was ordained to the ministry of Congregational churches at Union Grove, Wisconsin, May 7, 1885. He was married May 27, 1885, at Tompkins, Michigan, to Miss Bertha Louise Townley. His pastorates before coming to Iowa were

as follows: Union Grove, Wisconsin, 1887-1891; Valparaiso, Indiana, 1891-1893; and West Indianapolis, 1893-1896.

He came to Postville, Iowa, in the summer of 1896. In "Congregational Iowa" for December of 1897, we read:

"October 31, 1897, was a day of rejoicing in the church at Postville. On that day, the rebuilt sanctuary was filled to overflowing and dedicated with impressive ceremony. Rev. J. W. Ferner, a former pastor, delivered a sermon of great power. The expense of the building, \$2,200, was fully provided for before its completion, and no funds were asked of the congregation. This feature was something of a surprise and the congregation testified its pleasure by making the general offering for current expenses more than sixty dollars. The evening service was one of praise and thanksgiving, address chiefly by the pastor, Rev. Ferner, Rev. Houston, Fisk of Elkader, and Shurman, of the Lutheran church, in the German language. The church was wonderfully blessed in a revival last winter, and is blessed also in its loved and able pastor, Rev. S. W. Pollard. The attendance in all the departments of church work has been greatly increased, and could no longer be crowded into the old building. The present auditorium is 48x32, and the new annex, 38x20, and the chapel 24x18. All can be thrown together into one room, or occupied

separately as occasion requires. The old melody is now the favorite hymn in the Postville church."

In February of 1898, we have this report:

"The church is prospering under the leadership of Rev. Mr. Pollard. During the past year, the new church was built and paid for, and the congregations more than doubled. The average attendance at prayer meeting is about 50, and at Sunday school about 115."

In August of 1901, we read:

"Rev. S. W. Pollard enters upon the sixth year of his pastorate with the Postville church. During this period, the church edifice and parsonage have been enlarged and remodelled, and the church is entirely out of debt. Services have been well sustained, and the interest has been good. A most cordial sympathy has ever existed between pastor and people, Union services are being held Sabbath evenings with the Methodist church. The pastor will take his vacation next month at Mentaw, Michigan."

January, 1902: "The 'Advocate' reports that Brother Pollard has been called to Elroy, Wisconsin. We sincerely hope that no paper will have occasion to report that he has accepted a call to a church outside of Iowa. Brother Pollard is one of our sort. He belongs to Iowa."

But the next month we are obliged to confess:

"We regret to report that Brother Pollard has accepted his call to Elroy, Wisconsin."

His engagements since leaving Iowa have been as follows: Elroy, 1902-1908; Superintendent of the Wisconsin Children's Home Society, with headquarters at EauClaire, from 1908 to 1909; Highmore, South Dakota, 1910-1915; Baker, Montana, 1915 to date, November, 1916. While in service in Wisconsin, he was at one time chairman of the committee on the academies of the Congregational Convention of the state. He was registrar of the Northwestern District Association of Iowa, the LaCrosse District Convention of Wisconsin, and the Central Association of South Dakota.

He was a man of light avoirdupois, but of great activity of brain and body. He is a good preacher, and has a good degree of executive ability. He was very apt to be in his pastorate, on a committee or some task appointed by the local or state association. He was for many years registrar of the associations in Iowa, Wisconsin, and South Dakota. Being born a foreign missionary, he never lost his enthusiasm for that cause.

Thirty-fourth sketch

Milton Willett

Milton Willett, son of George Rice and Olivia, daughter of Deacon Kellogg of Champlain, New York, was born in Chambly, near the city of Montreal, Canada, February 14, 1848. The family moved to Champlain in 1856, where the father studied law and was admitted to the bar. In 1857, his people came to Decorah, Iowa, and that has been the home of some of the Willetts from that day to this.

Reporting some of the incidents of his life, Mr. Willett writes:

"My education preparatory to college was in a private school held in the basement of the old Congregational church. I studied for three months in the preparatory department of Grinnell College. I was converted and joined the Congregational church under the ministry of Rev. Ephraim Adams, in the winter of 1864-65. I entered Grinnell College in 1865, and graduated in 1869. I then spent one year in my father's law office, and then entered the Chicago Theological Seminary in 1870, graduating in 1873. I was licensed to preach in the spring of 1872, and supplied the Congregational

church in LaMoille, during that summer and in my senior year in the Seminary. I was ordained in LaMoille, June 2, 1873. After one year of service in this place, I went to Paris, Texas, where I was pastor of the first white Congregational church in Texas, until the fall of 1876. Then I received a call to the Congregational church in San Jose, California, where I served until 1880.

"There I met in the Normal School Miss Anna Wood, who was born in Burlington, near Boston, and had removed with her brother to San Francisco, where she went to High School. We were married July 29, 1879.

"In 1880, I received a call to Santa Cruz, California, where I served until 1892. Three children were born here, Helen, who died at the age of six years, and Kate, who died at the age of twelve years, and Thomas, who is now a mining engineer.

"In 1892, I received a call to the First Congregational church of Spokane, Washington. The name of the church has since been changed to that of Westminster. Here I served one year, and then returned to California, where I served the Pilgrim church of Oakland until 1896.

"Then I returned to my old home in Decorah on a visit. Having resigned in Oakland, I received a call to the church which I have continued to serve ever since, now nearly twenty years."

Looking over the files of "Congregational Iowa,"

one is very much surprised to find how few references there are to this remarkable Decorah pastorate. Dr. Willett has never been given to 'tooting his own horn,' and therefore his horn has not been much tooted in our state paper. Some of the reports of the pastorate, however, are as follows:

August, 1896: "The Decorah church has extended a call to Rev. Mahlon Willett, D. D., of Santa Cruz, California. Dr. Willett lived at Decorah as a boy, and was converted there under Father Ephraim Adams's pastorate. He is also a graduate of Iowa College. He supplied the Decorah church for three Sundays in July."

May, 1897: "Fifty three souls came to the altar of the Decorah church on Sunday, May 2d, and united with the church militant. Forty seven came by profession of faith. This is the first ingathering of fruit of the revival meeting of Evangelist Cordner, and his singing mate, Mr. Pugh. At the January and March communions, ten joined, thus making the total accessions this year sixty three. The largest growth in one year previous to this was thirty nine in 1887, when Dr. Ephraim Adams was pastor of the church. These figures take no account of a glorious quickening in the body of the church. We are all singing a new song, 'For he hath done marvellous things; his right hand and his holy arm hath gotten us the victory.'"

November, 1906: "The church here has just purchased a parsonage for \$3,000, which they are to take over next May. Captain E. I. Wiser, who died over a year ago left the church \$1,000 in his will, in token of his love. The ladies have just held a rummage sale and supper, from which they netted over \$600. An effort will be made this winter to raise money by subscription in the congregation for the parsonage. The church in the spring joined with the Methodists in a union meeting under the leadership of Dr. Bulgin. The attendance was beyond anything ever known before in the history of the town. The church has since received twenty five additions.

In 1907, Dr. Willett was honored with a place in the program of the State Association as the preacher of the annual sermon.

March, 1915: "At the annual meeting there was a large attendance of both young and old, with more than the usual feeling of unity and fellowship. Fourteen were added during the year upon confession of faith. The church has lately adopted the pledge system for home expenses, with free pews. We aim at an every member canvass for missions. A junior choir for the evening service has been lately organized and is working well. The choir loft has been enlarged to meet this increase in members.

"The church rounds out the sixty years of life hopefully, and the last half of the nineteenth year of

the present pastorate opens up with promise. Brother
 Marion Willott is the pastor.

In closing his communication, Mr. Willott says:

"There is nothing particularly notable about
 my ministerial career. I have only been a plodder.
 Perhaps the most striking success was in Santa Cruz.
 When I went there, the church had only 115 members, and
 when I left there were 325, and a church property of
 about \$6,000 when I went there grew into buildings
 costing over \$28,000, which could not now be replaced
 for less than \$40,000."

When I began this sketch, I opened my
 volumes on "Congregational Iowa" expecting to find them
 abounding in references to the Decorah pastorate, but to
 my disappointment, I found them very few and meagre. As
 noted above, he has never been a man to advertise himself.
 He has attended faithfully local and state associations,
 but he has never figured in national councils, nor sought
 a place for himself anywhere. He has preached one sermon
 for the state conference, but he has never been called
 upon to be the moderator of the meeting. He has been con-
 tent to stay by his work at home and give all his soul and
 strength to it. And he has had his reward; the church has
 prospered; there have been large accessions to membership,
 and a parsonage costing \$5,000 has been provided; large an

attentive congregations wait on his ministry from Sabbath to Sabbath. He calls himself a plodder, but he is much more than that. He is a fine scholar, a great reader, a diligent student, a brilliant, though an evangelical preacher, a kind and faithful pastor, and a good neighbor. He has been in Decorah now for more than twenty years, and he has our permission to continue his work there for twenty years more.

Thirty fifth sketch

A. R. Dodd

From Vaughn, Washington, letter date of December 6, 1916, Brother Dodd writes:

"I first saw the light of this mundane sphere, July 30, 1850, from a log house on a farm in Thompson township, Jo Davis county, Illinois. Because of the lack of distinction on my part, my loving parents gave me the distinguished name of Augustus Rodney, which I have been compelled to carry ever since.

"My father was a pioneer, a farmer, and an ordained minister of the United Brethren in Christ Church. His name was Augustus V. Dodd, and my mother's maiden name was Rhoda Beckwith. I lived in childhood near Galena, Illinois, Shullsburg, Wisconsin, Polo and Elgin, Ill. I attended district schools and the academy and college at Wheaton, Illinois, graduating from the college in 1877. I took a Master's degree in 1880. June 28, 1877, I was married to Miss Augusta C. Smith, daughter of Deacon John Smith of LaMoille, Illinois. I was called to the pastorate of the Congregational church of Macomb, Illinois, in July of 1877, and ordained September 20th of the same year, at Flora, Illinois. Soon after this, I was called home on account of my father's ill health.

"In September of 1881, I was called to the chair of Higher Mathematics and Political Science in Amity College, located at College Springs, Iowa. After five years in Amity, I accepted a call to the principalship of the Houghton Seminary, located in Houghton, New York.

"I resigned this position in 1892, and returned to the old homestead at Elgin, Illinois, on account of the ill health of my mother, who needed me for four years, and then she passed over to the other side.

"Very soon after her death, in 1896, I received a call to the Congregational church at College Springs, and was there until 1899."

In August of 1899, he accepted a call to Montour. I remember well an incident recorded in "Congregational Iowa" for November of 1902, as follows:

"The church was never so well equipped, or so prosperous as now. A new parsonage, costing \$1500 was secured some months ago, and now the church building had been decorated, new seats and new lamps secured, and other improvements made at a cost of about \$700. The reopening occurred October 26th. Sec'y Douglass was invited over to Montour to take a Home Missionary collection, but finding a little balance of \$260 not pro-

vide. For, he said, 'Let's raise that first, and then take the collection.' Quickly the pledges ran up to \$270. If you wish to know the size of the Home Missionary collection, read the treasurer's report clear through to the end.

If I remember correctly, the collection was larger than the amount raised on the church debt, for Brother R. M. Tenney was in the congregation. His benevolences often amounted to over \$1000 a year.

This was a quiet, pleasant fruitful pastorate at Montour, covering a period of seven years. June, 1906, records his resignation:

"The church is soon to be pastorless. After seven years of faithful and fruitful service, Brother A. R. Dodd resigns, seeking a milder climate. Brother Dodd is the sort of a man we would be glad to keep in Iowa."

For a warmer climate, he went down to Kansas. He selected the town of Goodland, for his abode. He was here until 1909, at which time he moved to Vaughn, Washington, where in December of 1916 he is still in service.

Brother Dodd is worthy of a much more elaborate sketch. For years, he suffered the handicap of partial and sometimes almost total blindness. But he was a diligent student, his mind active and profitably engaged all the while. He was an interesting and instructive preacher,

and a pastor greatly beloved by his people. His faithful wife in many ways for many years has been hands and eyes and feet to him, and she has shared with him fully the burdens of the ministry.

Thirty sixth sketch

Eva K. Miller

Eva K. Miller, daughter of Francis and Sophrona C. (Goodrich) Miller, was born in Whitewater, Wisconsin, November 8, 1852. She attended the public and normal schools of Whitewater, and had for theological training the course of study prescribed by the Iowa State Association. In 1893, she was married to Rev. Samuel A. Miller, who the same year began his career as a Congregational minister at Eldon, Iowa. They were married in Chicago. She was ordained in April of 1896, at Eldon. The report of this event in "Congregational Iowa" is as follows:

"Pursuant to letters missive, an ecclesiastical council convened with the church at Eldon, April 2d, for the examination, and if deemed expedient, the ordination of Mrs. Eva K. Miller. The council was organized by the choice of Rev. William Miller as moderator, and Rev. J. R. Beard as scribe. After a careful and very satisfactory examination in which the candidate showed herself notably well acquainted with the main doctrines of the Scriptures, and in other ways well qualified for the proposed work, the council voted unanimously to

proceed with the ordination service, which was held in the evening in the presence of a crowded house. Rev. E. F. Barry, of Ottumwa, preached the sermon, and Rev. E. R. Beard of the same city offered the ordaining prayer. Mrs. Miller has had many years of experience as an evangelist of the W. C. T. U., has aided her husband, Rev. S. A. Miller very much in the work at Eldon, and is a very effective speaker. Her purpose in seeking ordination was that she might still more effectively aid her husband in his work. She has been for one year a licentiate of the Denmark Association."

October, 1896, reports the beginning of an engagement with the church at Agency. She closed in October of 1897, at which time her husband accepted a call to Anna, Illinois. In Illinois, during the years 1898-1902, she supplied at Ullin, Villa Ridge, Beechwood, North Peoria Mission, and Morseville. From 1902 to 1908, she was lecturer for the W. C. T. U. She could give herself more fully to religious work because she had no family. She died of tuberculosis at Peoria, June 27, 1911, aged fifty eight years, seven months, and nineteen days.

Mrs. Miller was delightful and beautiful woman,

beautiful in spirit as well as in face. She was an entertaining and convincing speaker. It was well for her friends and for the world that she lived.

Thirty seventh sketch

Abram L. Jones

We have long expected an autobiographical sketch from this brother, but as the time has come when we must close this volume, we are obliged to construct an imperfect excuse for a sketch without the first hand information which we so much desire.

We need not volunteer the information that Brother Jones is a Welshman. I think he was born and educated in the old country, but of this I am not certain. He was ordained July 18, 1886. At this time, he was pastor at Blossburg, Pennsylvania. From 1890 to 1896, he was at Carbondale, Pennsylvania.

In 1896, he came to Iowa, taking the pastorate of the Welsh church at Williamsburg. I have looked through the files of "Congregational Iowa" carefully, but find no reference whatever to this pastorate of eight years at Williamsburg. Indeed, we seldom had reports from our Welsh churches, for our state paper.

In 1902, Mr. Jones returned from Iowa to his Welsh brethren in the eastern part of the Middle States, where there is a large group of Welsh churches, and

located at Vanghsville, Ohio, and was there for two years. From 1904 to 1906, he was at Nebo and Tyn Rhos, Ohio, with residence at Thurman. In 1898, he took charge of the church at Alexander, in Ohio.

In 1911-12, he was at Verdon, Nebraska, and from 1912 to 1915, at Plainfield, New York. For something over a year now (December of 1918) he has been settled at Creighton, Nebraska.

I regret very much that we cannot give a more complete sketch of Brother Jones. He did splendid work at Williamsburg, which is the strongest Welsh church in Iowa. He was more fraternal with the brethren of the English churches than most of the Welsh ministers are. He usually attended the state conference, and some of the local associations. He was quite at home in the English language. He is a fine preacher, and a faithful pastor, and in every way a good and reliable man.

Thirty eighth sketch

Edward A. Berry

This brother is still living, but we cannot get from him material for a sketch. His distinguished brother, Joseph, a bishop of the Methodist Episcopal Church, was born in Alymer, Canada, May 13, 1856. Probably Edward, also, was born in Canada, and not far from the year 1850. He was ordained in September of 1870, and for a while was a preacher in the Methodist Episcopal Conference.

He appears from the Year Book to have come into the Congregational fellowship in 1880, having his first charge at Pontiac, Michigan. In 1884, he located at Romeo, Michigan. In 1890, he went South, and took charge of the Emmanuel church of Fort Payne, Alabama. In 1891, we find him pastor of the Central Church in Chattanooga, Tennessee.

From 1896 to 1903, he was pastor of our First Church in Cedar Rapids, Iowa. Some of the "Congregational Iowa" reports of this period were as follows:

September, 1896: "The chairman of the pulpit committee says a few words to the following effect: 'It will interest you to know that the First Congregational Church gave a good call, after having looked up

his record by interview and a good deal of correspondence, and having him with us two Sabbaths, to Rev. Edward M. Berry, of Chattanooga, Tennessee, and that he has accepted and will be here in all probability the first or second Sabbath in September. It is a great satisfaction and comfort to the church to have this question settled, and the prospect of soon settling down to work, and to be over the uncertainty and waiting. The prospect is good for fine work with Mr. and Mrs. Berry, who have a grand record for grit, stick-to-it-iveness, spirituality, and all that is needed in a pastor or pastress."

June, 1899: "May 14th and 15th were glad days to the First Church, a veritable jubilee, tho the church is only twenty years old. It was a jubilee because it marked the hour of deliverance from the bondage of debt, under which the people have been groaning so long. The following account taken from 'The Cedar Rapids Record,' together with an appreciative letter from one of the loyal members of the church give a good idea of the heroic and praiseworthy work done by Dr. Berry and the good people of the First Church: 'Last Sunday and Monday, the First Congregational Church of this city celebrated its twentieth anniversary. Special services were held at the church on Sunday morning and evening, and on Monday evening there was a banquet.'

"The event was made all the more suspicious by the fact that at the reunion Monday evening Dr. Berry was able to announce that all but \$225 of the \$7,500 indebtedness hanging over the church had been raised. This amount has since been easily arranged for, and on June 1st the church will be absolutely free from debt, and will have in addition several hundred dollars to be applied later to the purchase of an organ.

"The members of the church are indeed to be congratulated on having a pastor who can and does do such things, and Dr. Berry is also to be congratulated on having a congregation who will respond so liberally to his call. With the heavy load of debt lifted from off its shoulders, the church will go forward, stronger and more attractive than ever, and will grow in strength and power among the churches of this city.

"Dr. Berry came to the Cedar Rapids church in September of 1896. He and Mrs. Berry, with their warm hearts, genial manners, and earnest, deep spirituality, have succeeded in uniting the various elements of the church to a wonderful extent. The church is growing into better spiritual conditions. The debt has always weighed upon Mr. Berry, and he has proposed different schemes to raise it, but until this spring the time did not seem ripe. As soon as he received the slightest en-

couragement, he went to work with a will, and never rested until he had secured good pledges for the needed amount. He was just about a month at the work, having had very little assistance in collecting. On May 21st, when he announced that the full amount was pledged, the congregation twice sang the doxology, and all felt thankful that the debt was pledged, and also for a pastor who was capable of raising it, and at the same time of holding fast his spirituality."

May, 1900: "A pipe organ has been placed in the church on trial. Undoubtedly, it will remain." It did remain.

August, 1900:

"Brother Berry is not at home, but where he is we cannot tell, for we do not know. He is off on a vacation."

There was silence for a time, and in January of 1903, a closing report:

"We are soon to lose Brother Berry, as he has resigned to accept a position in the Atlantic Theological Seminary as secretary and instructor. We understand that for the present his headquarters will be in Iowa. His engagement with the church closes with the current month. Now we will want the best man there is for Cedar Rapids."

The Year Book for 1904 locates Dr. Berry at

Atlanta, Georgia, secretary of the Theological Seminary, and professor of Pastoral Theology.

From 1905 to 1909, the Year Book reports him at Cedar Rapids without charge. I think he was doing some work for the Seminary, but was principally engaged in life insurance.

In 1910, he was reported as pastor at Meadows, Idaho. In 1913, he was in California, serving the churches at Alton, Loeta, and Hydesville.

The Year Book for 1916 reports him without charge at Alton, California.

Here is a brother of marked characteristics, large and fine looking physically, pronounced in his likes and dislikes, tenacious of his convictions and opinions, positive but gracious in his preaching and in his conversations, and having a fine head for business as well as theology. He tried hard to get the Iowa brethren to form a life insurance association, long before this plan of Ministerial Relief was adopted by the National Council.

Thirty ninth sketch

E. Orville Douglas

Truman Orville Douglas, Jr., son of Rev. Truman O. and Maria (Greene) Douglas, was born in Osage, Iowa, April 17, 1873. He spent his childhood in the place of his birth, and began there his education in the graded school; and there, when a lad of eight years, he united with the Congregational church of which his father was pastor for fourteen years.

When he was ten years of age, the family moved to Grinnell, the father becoming secretary of the I. C. E. M. S. In Grinnell, he finished the graded schools and the high school, and graduated from the college in 1894. In all his studies he was a brilliant scholar, but excelled especially in history and the languages. He was later than the other children in graduating from the college on account of ill health in his childhood and youth which kept him out of school. While in college, he took several prizes for scholarship, was one of the editors of the Junior Annual, and was in the first list of the Grinnell Phi Beta Kappa.

After finishing his course at college, he took a year of postgraduate work in Grinnell in the department

of Applied Christianity. For the most part, however, he spent the year reading general history, with church history included.

In the fall of 1895, having received a scholarship in the Harvard University, he entered that institution in the Theological Department, and was there for two years, making a speciality of history and sociology. He received a Master's Degree from Harvard in the spring of 1897.

Being a fine German scholar, he was attracted by the German-American feature of the Bethlehem mission work in Davenport. The following notice of the church appears in "Congregational Iowa" in April of 1897:

"The Bethlehem church of Davenport is branching out somewhat into institutional work. A sewing school has been started with four teachers and thirty five pupils. A kindergarten has been started also with promise of success. The church is only a few years old, having celebrated its third anniversary a few weeks ago. The church received a Christmas gift from a friend of a fine pipe organ. It is small and has been used before, but is an excellent instrument."

In June of 1897, we read:

"The church is pastorless. It is desirable that the man taking this field is able to converse in the German language with the people in their homes."

The August issue for this same year reports:

"T. O. Douglass, Jr., has accepted an invitation to supply the church for the remainder of the year."

A council for the pastor's ordination was convened September 24th of this year. The examination theologically was not satisfactory to some of the council. A few of the good brethren could not understand his new statements of old doctrines. Of course he was well acquainted with the modern view of Biblical interpretation, psychology and sociology. The council, however, voted, of course, to proceed with the ordination services. Dr. E. M. Vittum, of Grinnell, preached the sermon. Sec'y Douglass offered the prayer. J. M. Hulbert, of Clinton, gave the right hand of fellowship. Rev. R. L. Breed, of Melrose, gave the charge to the pastor; and Rev. F. D. Carr, of Muscatine, the charge to the people.

The next event of special importance, occurring January 11, 1898, was his marriage to Katherine Hannah Bartlett, of Grinnell. Some of the reports from Bethlehem in "Congregational Iowa" were as follows: (Sec'y Douglass and Dr. E. M. Vittum officiating at the wedding.)

March, 1898: "The fourth anniversary of the organization of the church was observed February 14 with an enjoyable evening program. A number of the members of the Edwards church came down, and Brother Rollins made one

of the addresses. One of the members of the church read a history of the organization, and Rev. Douglass made an address to the people."

April, 1900: "This church celebrated the sixth anniversary of its organization February 14th. The 'Lent' this year was an intellectual one, served by President Gates, who gave his address on "The Call of the Twentieth Century." The Congregational churches of Davenport have suffered great loss in the death of Mr. C. H. Kent, a member of the Edwards church---and none more faithful--he was also actively engaged in the work of the Bethlehem church, being the organist of the Sunday School, a teacher as well, and one of the most liberal financial supporters. Mr. Kent was one of the finest New England type."

March, 1901; reports the close of Mr. Douglass' work in Davenport: The item in "Congregational News" is as follows: "There was a sorrowful time at the Bethlehem church the last Sunday in February as it was Pastor Douglass' last Sabbath with his people. We clip the following from one of the papers of the city: 'The Bethlehem church is mourning the loss of its promising young pastor, Rev. T. O. Douglass, Jr., who, after three years of service here, has accepted a call to another field. It was not to be expected that a man of his attainments and brilliant parts could be kept very long within the bounds of this small

mission. His course here has won him the respect and affection of his people, as is proven by the resolutions passed. Mr. and Mrs. Douglass were agreeably surprised on Wednesday evening when their home was filled to overflowing by the church members and friends who came to bid them goodbye and God-speed.' The following resolution was adopted by the church:

"Resolved, That we accept the resignation of Mr. Douglass with great regret, and desire to place on record our appreciation of him both as preacher and pastor, of the usefulness and devotion to the right which he has endeared him to his congregation, his active and untiring labors in this field, and his uniformly genial and sympathetic attitude toward the difficulties to be overcome. We desire to tender to him and Mrs. Douglass our very best wishes for success and happiness in the new field to which they go. May God's blessing rest upon them and their work.'"

The same issue of "Congregational Iowa" reports his beginning at Eagle Grove:

"The new pastor, T. O. Douglass, Jr., began with this church on March 3d."

Other reports of this field were as follows:

June, 1901: "The church is making progress under the leadership of its new pastor, Rev. T. O. Douglass, Jr. Someday we will have a strong church at Eagle Grove."

August, 1901: "The Douglass Clans are enlarging. Truman Bartlett Douglass is the last addition to the tribe. This is Truman III. The ladies are just ready to fresco and otherwise decorate the auditorium, lecture room and study. The church is united and hopeful."

September, 1901: "Extensive improvements are being made on the church building. Pastor T. O. Douglass Jr. is doing strong work here, and is much esteemed. His vacation was spent in Grinnell, adjusting himself to the responsibilities and joys of parenthood which the summer has brought him."

October, 1901: "Pastor T. C. Douglass, Jr., came to this church without candidating for a six months' period for acquaintance-making. The result of such acquaintance upon one side was indicated by the unanimous vote of the church calling Mr. Douglass to its pastorate permanently. Whether 'Barkis is willin',' or not has not yet been declared."

April, 1902: "The Lenten sermons which were on the general theme: Man's part in the Work of Salvation; and the sermons of Passion Week preached by Pastor Douglas, attracted a good deal of attention, and awakened a good deal of special interest. The weeknight services were surprisingly well attended. The theme of Palm Sunday was: Jerusalem, the Holy City. The weeknight themes were:

A Surfer, Tree and a Faithless Thief, Jesus of Nazareth to the World, Jesus' Farewell to His Friends, Jesus' Farewell to His Friends, and They Crucified Him."

August, 1902: "On his vacation, Pastor Douglass preached three times at Grinnell, twice at Amesbury, and has an engagement to supply a Sunday at Osgo. Osgo and Grinnell are his home churches."

In the fall of 1902, there came to him a special call from Nebraska. The September issue of "Evangelical Iowa" for 1902 reports:

"Nebraska, having tried one Iowa Douglass for a year, evidently things that one being good, two will be better. Anyway one of her churches is casting Sheep's eyes at the Eagle Grove pastor. Hands off, brethren, hands off!"

The matter is further reported in the next issue of the paper:

"Pastor Orville Douglass has received a call to Franklin, Nebraska. Evidently he will accept the call, as the Academy at Franklin makes it a field of exceptional opportunity. This will leave open to some good man a parish full of problems, but one of promise. During Mr. Douglass's pastorate, the church has made substantial progress, the debt diminished, some gain made in membership, and the church has made increase in moral and spiritual power."

Further reference is made to the change in the December issue:

"The testimonials given to the retiring pastor, Rev. L. L. Douglass, Jr., are all that could be desired; Mr. Douglass preached his farewell sermon, November 24. November 25th, he supplied the Davenport Methodist Church. He began his work at Franklin, December 1st. The High Grove church was never in better condition than now. It is hoped that the new pastor is already in sight."

This pastorate covered a period of five years. They were years of prosperity to the church and to the Academy, with which the church and the pastor were closely associated. As a sample of the doings of the church in these five years, we quote from "Congregational Iowa" , August, 1908:

"An Iowa boy is the pastor of this church, Rev. L. L. Douglass, Jr., of Grinnell, and Iowa College, is in the fourth year of his pastorate at Franklin. The past year has been one of the best in the history of the church, sixty five having been received to membership, nearly all on confession. The present membership is two hundred and sixty. The congregations are always large, especially in term time, as the students of the Academy always attend church somewhere, and the most of them the Congregational church, as the Academy is a Congregational institution. At the last commencement, the Academy observed its

quarter controversial. Prof. A. C. Hart, formerly of Grinnell, has been principal of the Academy for the past fifteen years. The Academy plant, including buildings and endowments, is valued at about \$35,000. Like all other first class institutions, this school boasts of the men it has sent out. The principals of the three other academies in the state are Franklin men, as is also one of the professors at Washburn College. Mr. Douglass is spending his summer vacation with friends in Grinnell. August 5th he supplied at Oskaloosa for pastor Kays, who is spending his vacation in Oklahoma."

In 1908, the church in the university town of Vermillion, South Dakota, gave Mr. Douglass a hearty call which he did not at the time feel at liberty to refuse. Here he had his full share of the professors and students of the University, but the field was limited, and he did not think it best to have a long pastorate there.

In 1910, he was called back to Iowa. His father's family, and especially his wife's family, made the appeal unusually strong. "Congregational Iowa" for February of 1910 reports from North Park, Des Moines, as follows:

"Since the departure of Rev. F. A. Stephens, this church has been diligently searching for a leader.

Such a man is believed to have been found in the person of Rev. T. C. Douglass, Jr., of Vermillion, South Dakota. By birth, inheritance, training, and name, this man belongs to Iowa. After a sojourn of a few years in two neighboring states, where he held successful pastorates, he now returns to his first love to measure his strength with the opportunities of our capital city."

Again, in July of this year, we have this report:

"The new pastor, Rev. T. C. Douglass, Jr., is getting a good grip on the situation, and under his leadership, the church gives promise of coming to a position of usefulness and strength. The pastor has recently completed a series of interesting Sunday evening sermons under the title "Strange Stories and What they Teach Us," being studies of human types as represented in folk-stories and in fiction. The subjects considered were "The Man Without a Home," "The Man without a Friend," "The Woman without a Soul," "The Man without a Country."

There is still another report in February of 1912:

"The reports of the annual meeting showed that a good years' work had been done. The Sunday school gave a fine Christmas cantata, and through a manger service collected generous offering for the poor which was turned over to the Associated Charities. The evening service,

with the Friendship Social adjacent has been successful. The church starts the new year with the duplex envelope system installed. Mr. Douglass is entering upon the third year of service."

In April of 1915, we have this report from the Cleveland Park church:

"This is the newest member of our Congregational family, coming into a definite church existence February 28th. The organization has been on the way for about two years. During the early part of 1913, Rev. T. O. Douglass of the North Park church and Rev. H. W. Tuttle, made the preliminary canvass of a section of the city which seemed to invite religious work. A Sunday school was organized which developed an enrollment of seventy five. Gradually a larger circle of people became interested in this movement, until it seemed desirable to give it the backing of the Des Moines Congregationalists.

"Last October, Rev. A. F. Newell took charge of the work, and under his able and tactful leadership, things have moved steadily forward, culminating in an organized church on the above-mentioned date. The church at its organization numbered seventy five."

This pastorate at North Park was continued for six years. The church had many accessions, but not much of an increase in membership, for the population was shift-

ing to other parts of the city. Many of the North Park people moved to Waveland Park, and the North Park pastor was the chief agency in the starting of the new church.

A closer bond of sympathy between pastor and people there could not possibly be than that which existed between Pastor Douglass and North Park. If he and they had consulted their hearts, they would have gone on forever. But Mrs. Douglass could no longer endure the hard winters of Iowa. For her sake, he sought a field in California, a field though perhaps not the right one for him opened up in Los Angeles. "Congregational Iowa" for September, 1916, has the following:

"After six years of faithful and devoted service, Rev. T. O. Douglass, Jr., has closed his work with the North Park church, to accept the call of the Berean church, Los Angeles, California. Mr. Douglass' pastorate in North Des Moines has been on a high intellectual and spiritual level. He has given strong leadership in a difficult field. By his pulpit ability, he has been recognized as one of the leading ministers of the city. He possess the true missionary spirit, both in the cultivation of his own field, and in neighboring districts. It was largely through his energy and initiative that Waveland Park church came into existence, through the fathering of this enterprise in its early stages. Mr. Douglass has held important offices in

connection with the religious interests of the city
in the state. We are sorry to lose him, but we
are glad to follow him.

It is not becoming a father to speak in public
all that is in his heart concerning his son. Orville was
always a good boy, obedient and inclined to the law of
goodness and kindness. He was in boyhood interested in
books beyond his age. And he has always had the faculty
of getting the whole of a book by simply dipping into it.

A man more devoted to his family and to his
parish, there could not be. I count him a fine preacher,
although he has not found a way into the prominent pul-
pits of the country. He is almost utterly void of ambi-
tion, and has never sought a place for himself. But he
has had his reward in his happy family, in the love and
loyalty of his people, in the contented and unselfish
devotion which he has given to the work given him to do.

Fortieth Street

Francis A. Zickefoose

Francis Ambrose Zickefoose was born in Henry county, Iowa, near the village of Tipton, December 1, 1868. Here, on his father's farm, he spent his childhood days. He inclined to books, as also he inclined to the Sunday school and to the services of the church.

There was a good Congregational church in the neighborhood, and also a Wesleyan Methodist church. His people belonged to the Wesleyans, and here he had his early associations, though a good deal influenced by the godly lives of Rev. Elijah P. Smith and his brothers, and other of like piety in the Wayne Congregational church.

The schools of Mt. Pleasant were within easy reach. There he attended Howe's Academy, graduating in the spring of 1891. He began at once to preach and to take theological studies prescribed by the Wesleyan Methodist church. May 17, 1893, he was married to Miss Bessie Ford, of Mt. Pleasant. At about this time, October 9, 1893, he was ordained by the Wesleyan body, and was sent to serve the church at College Springs.

In 1897, feeling the need of more education,

returned to Mt. Pleasant to attend college. He was at the Methodist university located there. All through his college course, from 1897 to 1900, he supplied the Congregational church at West Burlington. He was commissioned for that field by the I. C. H. M. S. in August of 1897.

In June of 1900, he accepted a call to the church at Clay. "Congregational Iowa" for that month reports:

"Brother F. A. Zickefoose, of the West Burlington church, has accepted a call to Clay. Mr. Zickefoose has just graduated from the college at Mt. Pleasant. He supplied the West Burlington church while he carried on his work at the college."

The February issue of 1901 reports a revival in progress, second in extent only to one in the history of the church, about forty being received into this little church as a result. The July issue of 1902 reports a call to Rock Rapids:

"Rev. F. A. Zickefoose, of Clay, came, saw, and conquered. He will begin his pastorate with this church as soon as he can get the new church building substantially completed, and can loosen the clutch of his friends in Clay."

In the same issue, there is a note from Clay, as follows:

"The new church building is nearly completed, and will be beautiful and well fitted for the needs of the church and Sunday school. Its cost is fully provided for. Pastor Zickefoose hopes to see the work substantially finished before he goes to his new field."

The report of the dedication we have in the November issue of the paper for this year:

"Two things will perpetuate the pastorate of Brother F. A. Zickefoose in the minds of the Congregational folk at Clay. One is a gracious awakening which took place about a year and a half ago, and the other is the dedication of the new church building, which follows as a happy consummation a few weeks after the pastorate had closed. As was frankly stated, the former made the latter possible. The services of dedication began Wednesday evening with a lecture by one of the children of the church, Rev. O. H. Holmes, of Algona. At the dedication proper, another child of the church, Rev. H. S. Mills, of Benzonia, Michigan, preached the sermon, and Rev. F. L. Johnston, of Mt. Pleasant offered the dedicatory prayer. Of course Mr. Zickefoose made an address and Sec'y Douglass brought the congratulations of all Congregational Iowa.

"Two features of the dedicatory exercises which gave them special interest were: the presence of a number of people from a distance who formerly lived in this

vicinity, and the enthusiastic hospitality of the people of Clay. This community has shared in the good work of sending out men and women to take places of usefulness in the world. Clay is a happy community of industrious and contented people that so far have turned a deaf ear to the blandishments of the loquacious real estate agent. They own their farms, eat three meals a day, sleep soundly, and do not dream of cheap land in Missouri or in the British possessions. When the meeting house bell rings in such a community, all Jerusalem goes to see what is going on, and the church is filled with people of all ages from Squire Mills in his eighty seventh year, all the way down to the little fellow in the next pew, kept quiet by a frequent turning on of the hose of the nursing bottle. When we adjourned to the old church for dinner on the day of dedication, and were given cheese box covers for plates, we began to guess about the proportions of Clay hospitality. When dinner was over, we knew; that is all that need to be said."

His Rock Rapids pastorate was only for one year. In the November, "Congregational Iowa" for 1905, we read:

"The Onawa church has extended a call to Rev. F. A. Zickefoose. He has accepted the invitation, and began work November 1st. This is all right, only it leaves Rock Rapids without a minister."

In December of 1904, from Onawa, we have this report:

"This church has been clearing off old debts found lying around, with great success and satisfaction. It is just now engaged with sister churches in a revival that gives promise of sweeping hundreds into the Kingdom. Pastor F. A. Zickefoose is in the forefront of the battle."

This pastorate continued for four years. The farewell is recorded in October, 1907:

"This splendid church has lost its pastor, Rev. F. A. Zickefoose, who goes to the Second church of Ottumwa. Brother Zickefoose was one of the patri-archs of the Iowa Association, although he had lived there only four years. In this time, he endeared himself to the Onawa church, and in all the work of the Association, his leadership was felt."

His coming to Ottumwa was noted as follows:

September, 1907: "Rev. F. A. Zickefoose of Onawa becomes pastor of this church the latter part of September. This is one of the great opportunities in our Iowa Congregationalism. Here is a splendid body of earnest people, a fine house of worship, and an unlimited pastoral opportunity. Brother Zickefoose knows this, and is equal to the situation."

November, 1907: "The new pastor is on the ground. It is a large field, and growing larger, for South Ottumwa has not yet gotten its growth. We may expect Mr. Zickefoose also to grow for he too has not attained the maximum of his possibilities as a preacher and pastor."

January, 1909, reports progress:

Ottumwa Plymouth, Rev. F. A. Zickefoose, pastor. This is the new name of what through the years has been known as the Second church of Ottumwa. The name was sprung as a surprise at the recent annual meeting. There will be still other surprises. The church increased the pastor's salary to \$1200 and cast off its swaddling bands of Home Missionary dependence. Over a hundred members have been received into the church during the last few weeks, and there are more to follow. The present church building will scarcely hold the people. The dry bones have been stirred, and a new found joy has come to many a soul. These splendid achievements are but a part of the great religious awakening which stirred the whole city of Ottumwa most profoundly. The man who did the stirring was Billy Sunday."

May, 1910, reports the close of this pastorate:

Our dear brother, F. A. Zickefoose, has resigned the pastorate of this important church, to accept an urgent invitation from Montrose, Colorado. A fine record has been made at Plymouth. During the present ministry, the church has had large accessions to the membership. It has made extensive improvements on the church property. It has declared independence of the Home Missionary Society, and made a substantial raise in the pastor's salary. Everything considered, this is one of the most promising churches in the state."

Of course Brother Zickefoose would not spend the remainder of his days in Colorado, although he was there for four years. In 1914, he returned to Iowa. In January of 1914, we read:

"Dubuque Summit. This important field, which presents an unusual opportunity in a growing city, has extended a unanimous call to Rev. Francis A. Zickefoose, of Montrose, Colorado. Brother Zickefoose is no stranger to the Iowa fellowship. He is an Iowa man, born, trained, and started in the ministry in Iowa. He served at Clay, Rock Rapids, Onawa, and Ottumwa Plymouth. He did not go West to grow up with the country, for he was already grown up, and far enough west. He left us a few months ago to cure a Western fever; he is cured;, and is now ready to come back to his native tether.

The Summit church has found a true and tried man, who will win the confidence and esteem of the people, and give to the church strong leadership."

Again in the June issue of 1914 we read:

"Since the coming of Rev. F. A. Zickefoose, the church has acquired a fine \$5000 parsonage on the lot adjoining the church. It is going to make a beautiful home for the minister. The Sunday school attendance has gone over the 200 mark, and all are working together to make the school come up to 300 in enrollment. Fifteen have united with the church since the pastor came to the field, and more are expected at the next communion."

The end of all came December 15, 1915. His physical ailment was of long standing. He suffered asthma, which often occasioned shortness of breath, to the point of physical exhaustion. Leakage of the heart caused his death. The funeral services were held at Olds, Friday, December 18, attended by a large number of people made up of relatives and friends who had known Brother Zickefoose from early boyhood. The services were in charge of the pastor of the Olds church, Rev. A. L. Hyatt, assisted by Rev. Malcolm Dana, of Ottumwa, and Supt. Johnson, of Grinnell. The mortal form of this dear brother was laid away in the Wesleyan cemetery at Wayne, which is adjoining the village of Olds. His wife and

three daughters survive to mourn the loss of their father, husband and father. Brother Dickfoose was a man of rare spiritual insight and devotion. His early religious experience gave him a breadth of vision and a depth of conviction which made him a preacher of power.

He possessed an open mind, and welcomed truth from whatever source it came, so that those who knew him intimately often wondered at his intellectual grasp. Endowed with a most genial personality, he met men easily and at once won their confidence and respect by his genuine brotherliness. His desire was so to live and to preach Christ that men would choose him as Lord and Master. He gave himself into his task with complete self-abandonment, and often when physically unable to enter the pulpit, gave his last ounce of strength to the cause he so dearly loved. In a remarkable way, he identified himself with the life of the parish until there grew up a strong and enduring affection between pastor and people. He was truly "a good and faithful servant."

In closing an obituary of this brother for our State Minutes, I said:

"The face of this good brother was a benediction, it was so kindly, honest, and sincere. As a man and as a preacher, he was growing larger and stronger, year after year. We lost one of our best men when he fell."

Forty first sketch

John S. Colby

John Stark Colby, son of Albert and Maria Freeman (Dresser) Colby, was born in Manchester, New Hampshire, November 19, 1851. He attended the academies at Fryburg and Norway, Maine, and the Boston Latin School. From 1870 to 1891, he was reporter and editor of the "Vox Populi" published in Lowell, Massachusetts. October 2, 1873, he was married to Harriet Anne Fogg, of Abbot, Maine.

In 1891, he entered the Andover Theological Seminary, and graduated in 1893. He began his pastoral work at Marlboro, Massachusetts, in 1895, and at this place he was ordained October 31st of that year, and was dismissed October 1, 1897.

At this time, he came out to Iowa, where he was given the pastorate of the North Park Church, of Des Moines. In June of 1896, we find this item:

"Brother Colby's family have recently joined him, coming from Keene, New Hampshire. The people of the church took occasion to welcome them by giving a reception in honor of the pastor and his family."

In November of the same year, we have the following clipped from the daily news, telling of the misfortune

that has fallen to the pastor of the North Park church:

"Coming to mention of Colby, Rev. J. S. Colby, pastor of the North Park church, has decided to give up his pastoral work and return with his family to his Eastern home. Mr. Colby was called to the North Park church in January, last, and filled the pulpit most acceptably. Ability as a pulpit orator, his deep spirituality and intense interest, not only in his regular church work, but also in every noble cause, gained for him many friends who greatly deplore the necessity for this action. Mr. Colby's successful work was interrupted early in June by an attack of nervous prostration, and, though his duties were lightened by the church for several months, and a six weeks' leave of absence granted him, he seemed unable to rally sufficiently for active work. As his physicians have advised him to take a complete rest the coming year, he has concluded to seek health in his old haunts, the picturesque hills of Maine."

In the next issue, December, 1898, we read:

"Rev. J. S. Colby, late the pastor, returned to the East six weeks ago, and died soon after reaching his destination in Maine. This is a sore affliction to this good church, for Brother Colby was giving promise

of doing a noble work with and for them. A pastor must be found, and is being sought."

He died of heart failure at Abbot, Maine, November 26, 1898, aged forty seven years and seven days.

His wife and five of his seven children survive him. He was in Iowa only a few months. He was in delicate health when he came. No doubt, he would have made a success of his Des Moines pastorate if he had been favored with health. He suffered the handicap of a frail constitution. He was slight and delicate in his physical build, and his mental constitution was also of a delicate order. He was disposed to literature, and this, at least a part of the time, took the form of verse. Under the title "Agatha," he gathered into a little volume some of his poems.

In Congregational Iowa for December, 1898, we find the following:

"Rev. John Stark Colby who came to the North Park Church of Des Moines last January, died at the home of Mrs. Colby's mother, Abbott, Maine, November 26, and was buried November 30th. The North Park church held a memorial service on Sunday evening, December 3d. At this meeting, Mr. Colby's erudition, earnestness, fearlessness, and faith were clearly brought out. During his short stay, Mr. Colby had endeared himself to the people

of North Park, who kindly feel like sympathizers, and who will remember the family in their prayers. No formal resolutions were passed, but letters of sympathy were sent the wife and children.

Forty second sketch

Merle A. Frost

Merle Arthur Frost, son of Rev. Daniel D. and Charlotte Elizabeth (Hogans) Frost, was born in Litchfield, Michigan, December 17, 1871. For five years, 1875-78, the father had pastorates in Iowa, at Denham and Tipton, so that from his second to his seventh year, the boy experienced the heat and cold of the seasons of Iowa, and many other sweet and bitter things of a frontier Iowa parsonage. After this, for six years, he lived with his people in Connecticut.

When he was about fifteen years of age, the family moved to Olivet, Michigan. Of course he attended the Olivet Academy, and the College, graduating from the College in 1892, just as he reached his majority. After graduating from College, he went back East, and taught for six months in Barnstable on Cape Cod.

He entered Chicago Seminary in the fall of 1893, and graduated in the spring of 1898. His first pastorate was at Sublette, Illinois, where he was ordained July 23, 1896. October 8th of this year, he was married to Miss Martha K. Waterman, daughter of Dr. William A. Waterman, D. D., at that time a citizen of Chicago.

Late in 1897, he came to Iowa, locating at Miles. 'Congregational Record' for March, 1898, reports:

"A service of fellowship and recognition was held with the Miles church, February 22d, in connection with the settlement of their new pastor, Rev. M. A. Frost, who comes from Dublett, Illinois. The sermon was preached by Mr. Frost's father-in-law, Dr. Waterman, of Chicago. Brother Wheelwright gave the right hand of fellowship; Brother Shepherd gave the charge to the pastor and people; and Brother Hulbert offered the prayer. The people are well pleased with their youngpastor, and the outlook for the work under his leadership is very promising. He will supply Labadie, Albia, and Dublett."

In 1900, he returned to Illinois, and had a pastorate at The Auburn Park Church in Chicago. But in 1903, he was back again in Iowa, located at Waucoma, with Lawler as an outstation. In February of 1904, a correspondent reports from Waucoma:

"A season of unusual prosperity, since the coming of the new pastor, Rev. M. A. Frost, who also supplies at Lawler."

Since 1907, Mr. Frost has been on the Pacific Coast. First he settled in Seattle, taking charge of the Brighton church. Then in 1910 he moved out to Monroe and was there until 1913, at which time he went to Southern California, locating at Escondido, near San Diego. Early

in 1916 he went out to lend a helping hand at Lemon Grove.

As the son of a preacher and his son-in-law of a preacher, he takes naturally to preaching ways. He has not filled the big pulpits of the earth, but those he has occupied he has brightened by his genial face and gladsome heart, and strengthened by his Christian faith, hope, and charity.

Ernest E. Reed,

Ernest E. Reed, son of Robert and Susan Reed, was born at Langworthy, Iowa, December 14, 1860. He resided in Jones county, Iowa, until 1874, and then in Southwestern Iowa until 1886. He received his education in the public schools of the state, in the Shenandoah High School, and in Amity College at College Springs and Wheaton College at Wheaton, Illinois. His early associations were with the Wesleyan Methodist people. He had one year of special training for the ministry in a Wesleyan Seminary. His Wesleyan pastorates were as follows: at Fondulac, Wisconsin, October, 1886 to October, 1888; Tibbets, Wisconsin, 1888-1891; Bureau and Wyanet, Illinois, 1891-1895. From 1895 to 1897, he was without pastoral charge, and was engaged in giving illustrated temperance missionary and gospel lectures.

In 1897, he came into the Congregational fellowship, and has had the following pastorates: at LaMoille, Iowa, December, 1897 to July, 1899; West Burlington, Iowa, July, 1901 to July, 1902; Green Ridge, Missouri, July, 1902 to April, 1906; Peterson, Iowa, June, 1906 to April

1907; Woodview, Oregon, September, 1907 to September, 1908; without pastorate September, 1909, to July, 1911; 1909, Washington, July, 1911, to December, 1912; 1909, Washington, December, 1913, up to the time of the closing of this sketch in November of 1916.

He was ordained by the Wesleyan people October 15, 1887, in Vernon county, Wisconsin. He was united in marriage, November 25, 1886, at Coin, Iowa to Miss Lillian Mable Smith, of College Springs.

This brother was originally a farmer. Preceding his preaching, he did a good deal of teaching. With his preaching now, he mixes ranching somewhat, as multitudes do in the state of Washington, and throughout all the Pacific Coast. But for the last thirty years, preaching has been his principal occupation, and he has given a good account of his stewardship in this line of work. He has no enemies; he has many friends. He has few faults, so far as his neighbors can discover; he has many virtues which are recognized by everybody. He is a good man, making the world better by his life in it.

Forty-fourth sketch

Daniel W. Blakely

Daniel Webster Blakely, son of Daniel and Catherine (Shontz) Blakely, was born in Butlerville, Pennsylvania, September 6, 1859. About 1861, the family moved to Congress Hill in Venango County, in the oil region of northwestern Pennsylvania. When he was about ten years of age, his people made another move, this time locating at Smithville, Ohio, and later they lived at Maryville, Missouri. In all these places, he was for a longer or shorter time in the public schools. He also attended Park College, in Missouri, for a year and a half. Before entering upon his studies, he taught school for a number of years, pursuing this avocation in Pennsylvania, Missouri, Iowa, and Kansas.

He entered the Yale Divinity School in 1885, and graduated in the spring of 1889. He had some work in the College also during his seminary course, including Greek and moral philosophy.

His early ecclesiastical association was with "The Church of God," by which body he was ordained Sept. 20, 1889. For about seven years, he was in service in various places in "The Church of God." December 13,

1894, he was married to Miss Carrie S. Dodge, of Lanark, Illinois.

In the fall of 1895, he began a year of postgraduate study in the Chicago Theological Seminary. His studies of "The Teachings of Jesus," under Prof. Gilbert, made a profound impression upon him, changing fundamentally his view of the religious life. At this time, he decided to enter the Congregational Ministry.

He came from the Seminary in July of 1897 to Quasqueton, Gatesville, and Newtonville, Iowa. He was in this field for one year. In July of 1898, he accepted a call to Earlville and Almorat. In July of 1901, he closed his work in this field with the respect and good will of all the people, and took up the work at Bellevue and Green Island. In July of 1904, he was called to Postville, and was there for two years. In September of 1896, he began a pastorate of a little less than four years at Montour. He closed this work in July of 1910, and began at once at Nora Springs, and was there for two years. He then took charge of the church at Fontanelle, and continued in that service until the early fall of 1915, at which time he moved to Ogden, and there abides as this sketch closes, in November of 1916.

It will be noted that Brother Blakely has given all his Congregational ministry to Iowa. He has been with

us in service for nineteen years. He is a hard student, a fluent speaker, a faithful pastor, and he is ready for any service that lies in his path.

Forty fifth sketch

Horace D. Herr

Horace Dumont Herr, whose ancestors were Swiss Germans on his father's side and English on the side of his mother, was born in Dublin, Indiana, 1832.

The Herr family came to Pennsylvania in the time of William Penn. His religious inheritance was a mixture of the Presbyterian and Quaker faith. Both parents for many years were teachers; his mother continued teaching after the death of her husband, which occurred when Horace was still a little child.

For a time, he attended a Quaker school in New Garden, Indiana, Dr. Benjamin F. Trueblood, a noted educator and later secretary of the American Peace Society, being the principal. He also attended the Dublin Academy. Following these studies, he took a course in Medicine, but did not follow the medical profession. He rounded out his literary studies with a course in the Union Biblical Seminary, the United Brethren Theological School, at Dayton, Ohio. In the vacations of his course, he gave himself to the study of the poets, and learned to be something of a versemaker himself.

After graduation from the Seminary, he went to Kansas as a United Brethren Home Missionary. His first field was in appointments, all but two in 1862 years. His Sunday exercise was twenty four miles of travel and three sermons. His salary for the first year was \$116, and the donation of a tailless cow, that appendage being bitten off by the wolves.

His next field was in the college church of Leecompton. This church he served for three years. Next, he was stationed at Abilene. Here he had a long siege of typhoid fever, and here one of his sons, six years of age, died of the same disease. Soon after Mr. Herr's recovery, a committee from the Congregational Church at Chapman, Kansas, asked him to consider a call to that place. This was in 1884. He accepted the call, and during his pastorate of two years, a house of worship was erected.

In 1886, he was called to MacPherson, and then in 1889 he took charge of the Pilgrim Church at Kansas City, Kansas, where he was in service for six years. During this time, the church building was remodelled and enlarged, and a mission church at Chelsea Park was established and added to his parish.

From Kansas City, in 1895, he went to Fredonia, and then came up into Iowa, to make a long sojourn. He began at Muscatine in September of 1897, and was in ser-

vice there for six years. During this pastorate, the church had a healthy growth numerically, a debt of \$1000 on the church building was paid off, and a new pipe organ secured.

In April of 1905, E. Herr was called to Ames. "Congregational Iowa" for April of this year reports:

"There is a change of pastors without loss of a service. Bro. Deaconbe steps out, Brother Herr steps in. Brother Herr had only half a chance with his people the first Sunday of his pastorate, April 5th, for a former pastorate, E. . Paul Douglass, of Springfield, Missouri, being in Iowa to preach at the Agricultural College in the morning, preached at the church in the evening."

October of 1905, reports his resignation at Ames: "This church, with others in the city, is engaged in a series of special services under the leadership of Evangelist Munhall. Pastor E. D. Herr has closed his work here. Congregational Iowa hopes he will not leave the state."

The pastorate was short, but much was accomplished. A new parsonage was erected and debts were paid, and there were large accessions.

From Ames, in October of 1905, Mr. Herr went to Council Bluffs, where he has since remained. He has been there eleven years ago, and he is still working in this field.

From this sketch, it will be seen that though Brother Herr moves about somewhat in his career, he has staying qualities. It will be noted, too, that he is a fine scholar, and that he is adding to his scholarship continually by constant study. In a recent communication, he said: "In my seminary days, I gave myself to the study of literature, also German theology and criticism. I think I may say with truth that throughout my entire ministry I have kept up the habit of study and reading. This I have supplemented by travel abroad and by summer school attendance. Still I have no degrees and make no claim to receiving them."

This he wrote from Harvard University where he was taking postgraduate studies. I have often wondered that Brother Herr had no recognition from the scholastic world, and little from the ecclesiastical conferences and associations. He is one of the very best of our preachers, and yet he has never delivered the conference sermon. Nor has he ever been moderator of the state association. We shamefully neglect our modest men. Even with us, the men of push and self-assertion get the popular recognition.

It will be noted from this sketch, also, that Brother Herr is somewhat of an administrator, as well as a scholar and preacher. Under his leadership, in almost every place where he has been, the church has been

Arrester, located at Humboldt, and with a view of the church, which will cost. The church is now in the process of being and building at Lecompton. He says: "A new college chapel grew out of the fact that I had solicited funds for a new church there. The college trustees, of which I myself was one, proposed to add to the fund, and with the consolidated amount construct a new college building. The project was successfully carried out."

As a sample of Mr. Herr's poetry, we copy the following:

Humboldt, N.M.

"I'm no agent, no Sir, no
Got no land I want to sell,
But I saw you lockin' roun'
Like you's huntin' where to go,
And I know this country well,
And I know this Humboldt Town.

"I've been all over the world,
Seen more things than you can tell,
Strolled in Canada aroun'
And looked over South Dakoty,
I have seen them places all
And come back to Humboldt Town.

"Well, now since you ask, I'll say
We've got churches stone and wood,
Schools as good as can be foun'
Reckon all our folks don't pray,
But we know sich things is good,
Good for us in Humboldt Town.

"California? Yes, that's so--
Land of sunshine, flowers and dust;
Polks have gone there and have foun'
Sea-damp chills the very wust,--
Bad as cold in Humboldt Town.

"'Tolks,' you see, 'most all the time,'
'let us that you're right' say;
'let what words and so you know',
Men and women grow like trees,
'Mother's girls are wonderful',--
'Hatched' grow in Humboldt Town.

"Mostly, tho' we're sober here,
'Father' works as others do,
'let us be happy and good';
'let us be happy and good';
'let us be happy and good';
Fair and Fourth, Thanksgiving, too--
Hard to beat this Humboldt Town."

Early birth sketch

George A. Smith

In a sketch furnished by Mr. Smith in 1916,
he writes:

"The place of my birth was (Connecticut), Hillsdale county, on a farm. The date was February 27, 1831. I am one of a family of five sons and three daughters. My father was Hon. George A. Smith; farmer, business man, senator, active in church life, keeping open house for wandering ministers, advancing the preacher's salary, and honoring him in his calling. He came from Connecticut in 1830, carved his way in the woods and did the things that make strong men, of which he was one.

"My mother was Catherine Synons Smith: a woman of whom the boys in Sunday school said: 'If we can't have Mrs. Smith for a teacher, we won't come,' and the tavern keeper said, 'Now that we can't get Mrs. Smith, we can't have a drink, since she's gone.'

"There was another mother in the home, Catherine Randolph Smith, who came and took charge of six small children, bore two of her own, and kept the household so unified that to speak of two sets of children were a sacrilege. A splendid mother she was, who is to-day alive, and an honored

catechism. Both mother and father were strict.

"There was only one childhood home. Here we played give and take. Here we milked the cows, fed the pigs, drove the mules (which is not bad training in patience for a minister), and did the many things which a body does not always like, and yet which leave memories that make one wonder not infrequently (mostly after the Sunday evening service) if "P. C." didn't mean corn after all.

"For variety we clerked in a country store; sold molasses and calico, kept the post office, bought meat and produce, kept the books and handled business with the simpler forms of business.

"Here the whole family went to church and Sunday school. The boys' hand tucked in the father's hand and trudging to church; the boy's head cuddled on the father's arm while the minister talked, are among the cherished memories of childhood. In the little country church, we had our first training in Christian activity; doing janitor work without pay, singing in the choir, speaking pieces, teaching in the Sunday school, and lending a hand here and there because it was the fashion in our household to do such things. The church was as much a part of our business as running the farm or tending the store on week days.

"Our education : the first was in the district school; then the high school at Hillsdale, the county seat; then Oberlin, first to finish the preparatory course, then after several years in business, to return to graduate with the class of 1889, the last class under the administration of Pres. James E. Fairchild.

"The ministerial training: First a year in Oberlin Theological Seminary, followed by a summer of itinerant missionary work in Colorado. Then the Chicago Theological Seminary, here to graduated in the class of 1892. During my seminary course, I did missionary work with the branch churches of the Union Park church, in the pastorate of Dr. Frederick A. Noble; and here record the conviction that full pastoral work is too much to carry with full seminary work. I would not do it again.

"Ministerial service: I was ordained June 9, 1892, in the Porter Memorial Branch of the Union Park Church, to which I had been called as pastor; I served here until the summer of 1897, and organized the branch into an independent church in 1895. While here I was married, August 2, 1893, to Miss Nellie Burt Huntley, of Akron, Ohio. She also was of Connecticut origin through her father, and of Methodistical training. But she easily adapted herself to Congregational ways. Her work has been invaluable through all the years.

"September 1, 1897, I began a pastorate at Red Oak, Iowa, serving for a period of five years, or until the fall of 1902. One of the memorable events of this pastorate was the Williams meetings, and the large accessions following.

"Congregational Iowa" reports these meetings as follows:

April, 1900: "The church is in the midst of union revival meetings under the leadership of Evangelist Williams. The number professing conversion runs up into the scores and even the hundreds."

May, 1900: "There were over six hundred professed conversions in connection with the Williams meetings. The South Side church is having meetings, Brother R. W. Jamison assisting the pastor."

June, 1900: "A correspondent writes: 'you may be pleased to know more of the gracious work going on here. We have now received forty five persons into membership as a result of the revival spirit in our midst, begun by the Williams and Alexander meetings, and continuing right on since they closed. At our last communion season, May 6th, thirty three were received into fellowship. The movement seems now to be laying hold of

our unbelieving men, and we have good reason to think that more are going to take a hand in the future."

From Red Oak, Mr. Smith came to Newton, beginning there March 1, 1902, and closing June 1, 1906. In May of 1902, we find this note in "Congregational Iowa":

"Pastor G. L. Smith is finding his place in the confidence of the people, and the work of the church already shows the hand of a master workman upon it. A week of special services was lately observed, during which the general assembly, under his leadership, was held."

Again in May of 1904 we read:

"Encouragement marks the transition from the first to the second year of the present pastorate. Considerable drawback has been occasioned by several months of sickness in the pastor's family. Mrs. Smith spent about six weeks in Chicago hospitals, necessitating the pastor's presence with her there during the month of January. Later on the grip came around, and made such an attack upon the pastor as compelled the abandonment of special meetings planned for passion week. But many devoted workers have kept things moving, and now there is joy over signs of returning health. Morning worship has been adopted and is printed each week in a neat bulletin."

There is still another reference to this pastorate in February of 1904:

Special meetings are now in session. The church is exhibiting the records. The year 1912 was the banner year of the church's history in benevolences, the amount contributed being \$1000. Over \$1000 in improvements were put upon the church property, including a new sidewalk laid in memory of Rev. C. C. Harrah, a former pastor; a new steam heating plant, frescoing on the walls, a hard wood floor in the auditorium, and a thorough renovation from top to bottom of the entire building. The most notable feature of the work is the spirit of unanimity and sweet accord in which all has been done."

From Iowa, Mr. Smith went to Bellevue, Ohio. He served this church from June 10, 1906, to June 30, 1912, six years and one month. July 1st, 1912, he began work at Lakewood, Cleveland, Ohio. When he began, this was a comparatively new work, with no property, a debt of \$3000, and a membership of 90. The membership now, in November of 1916, is 275, and a house of worship costing \$75000 on a lot costing \$20,000, is just completed.

The family consists of a wife and three daughters. Marian was born in Chicago, and is now a sophomore in Oberlin College; Julia was born in Red Oak, Iowa, and is a senior in the Lakewood High School; and Sara Katherine, a freshman in the Lakewood High School, was born in Chicago.

It is with pleasure that we recall the fellowship and services of Brother Smith in Iowa. We never saw him with a sorrowful face, and he sang at his work as well as at his worship and in the social circle. He has made few pastoral changes, for he is of the sort in character and ability that people do not willingly dismiss. Our only criticism of Brother Smith is that he did not spend all his working days in Iowa.

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Forty Seventh Street

James H. Brown

This brother came to us from some other
congregation, and I am not sure of the date. We have
no certain account of his beginning, and not much of
his later years.

He was ordained August 15, 1889, but he
does not appear in the Congregational ranks until
1891. I am quite certain that he came to us from
the Baptists. In 1891, his name appears in the Year
Book as pastor of the Congregational churches at
Decorah, Iowa, and at Waverly, Minnesota.

In 1892, he was called to Hayward, Wisconsin.
In 1896, we find him with the Bethany Church of Minne-
apolis. From this pastorate, he came to Clear Lake in
July of 1897. In the "Congregational Iowa" for February,
1897, we read:

"The annual reports were all encouraging. Our
seven missionary societies were remembered during the
year, and the church voted to do likewise this year. The
membership of the church is now 161. The Endeavor Society
during the year purchased a piano for the lecture room.
The Ladies Aid Society raised last year \$100. The year

opens with good congregations, a manifest increase of spiritual life, and a higher outlook for the future. Pastor J. W. Heyward supplies the Lakeside church on Sunday afternoons."

In May, 1907, we read:

"Large congregations, especially in the evening, are the usual experience with this church. A stranger happening into the Christian Endeavor service found 103 persons present, and noted that the meeting was very much alive, and not of the cut and dried variety. Rev. J. W. Heyward is pastor."

In November is this record:

"Brother J. W. Heyward will soon close a five years' pastorate in Clear Lake. The church has made substantial progress under his leadership."

Again, in December:

"The Ladies' Aid Society held a county fair the last of November. All sorts of things usually exhibited at county fairs, except live stock, were called for, and valuable premiums offered. The exhibits were numerous, patronage excellent, and the financial result satisfactory. Pastor Heyward is strong in the confidence and esteem of all the people, but he expects to close his work here not later than April 1st."

He went from Iowa to Ohio, and in 1904 and 1905, was reported in the Year Book as located at Sullivan, Ohio. In 1906, he went to Billings, Montana, and was pastor of this church until 1907. At this time, he became an Episcopalian. His residence, now in November of 1916, is reported to us at Hamilton, Montana, but we have not been able to get into communication with him, hence this meagre sketch.

Mr. Hayward is an Englishman, active in body and brain. He delights in literature and indulges in the same to some extent. Some of his sermons are original stories, and all his stories are sermons. While with us he was not much given to denominationalism. Whether he is now making a good Churchman, I do not know. Of course, he was accustomed to the Church of England in his boyhood days.

Forty eighth sketch

William J. Johnson

Here is another Englishman. I think he was born and educated in the old country. He was brought up in the Methodist church, and in this communion he was ordained April 21, 1877.

He made the change to Congregationalism at Sioux City in the year 1897. At this time, it somehow became known to Dr. Darling of our First Church that Dr. Johnson would be willing to make the change. Of course the expected happened, and the position was opened to him, and he was in service there for something over three years. For some reason, "Congregational Iowa" makes almost no note of this pastorate. His removal is recorded in December of 1900:

"Brother William J. Johnson, the late pastor, much beloved by the people, has accepted a call to a church in Peoria, Illinois. Where now is the man for Peoria?"

He was at Peoria until 1903, at which time he accepted a call to the First Congregational Church of Springfield, Illinois, where he was in service until October of 1916. At this time, he went to the Coast locating at Oroville, California.

Dr. Johnson is a very superior preacher, liberal in theology, thoroughly alive to all the practical questions of the day. Evidently, he is not an itinerant Methodist preacher, for he has been in Springfield for thirteen years.

Forty ninth sketch

Anna H. Henry

From Los Angeles, California, in November of 1913, Miss Henry writes:

"My father's name was B. F. Henry, and mother's maiden name, Alvina A. Bishop. My full name is Anna S. Keats Henry. The place and date of my birth, Greenville, Pennsylvania, June 7, 1851. I spent my childhood mostly in Henry county, Illinois. My education I received in early childhood in country and village schools; later I attended the Prairie City Academy at Prairie City, Illinois; then after many years spent in teaching country and village schools, I at last found an opportunity to take the scientific and classical course in the high school of Princeton, Illinois, and graduated from that school in the spring of 1880.

"I do not think I ever had any distinct and definite call to the ministry. I was troubled over the lack of Christian workers, and the surplus of school teachers. There were many young women who needed to teach and wanted the opportunity, who could possibly do as much good, or better, work in the schoolroom than I could do. But I was afraid of making a mistake, and

running short. So I decided to enter as follows: I told the Lord that He knew where he wanted me, and what He wanted me to do, and I did not know, and I asked him if He wanted me in the ministry or in any line of Christian work, to open the door before me without any effort or seeking on my part, and if the door thus opened I would accept it as a manifestation of His purpose as to my work.

"A few weeks after that, a pastor in a village about twenty miles distant sent me an invitation to help him in a series of gospel meetings. I accepted this as God's answer to my prayer, and rode across the country in the bitter cold, and began my work in much fear and with many mistakes; and I have now continued it as best I could for many years. This is all I can say as to my call to the ministry.

"As to my special training for the ministry: When the Moody Bible Institute began its work in Chicago, I left my work in Omaha where I was a city missionary and spent a short time, two or three months I think, in this institution. Then, after some months spent in evangelistic work, I returned to the Bible Institute for a few months of Bible Study. But I had no other special training for the ministry, excepting such as I found in the effort to do the work. Training and experience seemed to come

very rapidly in that day, and I found that one excellent way to secure special training for the work was in doing the work as best I could, carefully, faithfully, prayerfully. But I have always deeply regretted my inability to secure thorough training; for a work of such vast and vital importance should, it seems to me, be done, if possible, only by skilled workers.

"I was ordained at Huron, South Dakota, May 24, 1898. This was done at the suggestion of some of the Congregational ministers of South Dakota. I had always been too conservative on the question of women's work in the ministry to request ordination; but I willingly responded to the suggestion of those pastors who interested themselves in the matter, and I have sometimes found it a real help in the work. The brethren understood, as I did not, the advantage of it, and consulted wisely.

"As to my pastorates; with no thoughts that any record of my work would ever be needed, I have kept none, and now I have only a faulty memory to aid me, so it will be impossible to make this report satisfactory, and it must be very incomplete as well as inaccurate.

"However, my work has been mostly evangelistic, and I never have held a permanent pastorate. I have always served simply as a supply until a permanent pastor

to do, to try to strengthen and encourage weak churches almost ready to die; and it seems to me many, many earnest Christian women could do grand work in this line of Christian effort, and would find great reward in the joy of seeing weak and dying churches take on new life, or at least prolong their life under their tender and helpful care."

Here Miss Henry ended abruptly, being unable to go on with the sketch. Whether she will ever be able to complete it, I know not.

She was licensed by the Council Bluffs Association in 1891; before this, for a number of years, she had been doing evangelistic work, assisting the brethren here and there, and sometimes having charge of a church for a short time. I think her longest pastoral work was at Fontanelle, where she began in June of 1891 and closed in November of the same year. Soon after this, she went over into Illinois, and was at South Waukegan for a time, and then she went over into South Dakota, where she was ordained as already noted in 1898. Later, she went to the Pacific Coast, and was able to do some gospel work in that region. But for a number of years she has been laid aside from all service. Her address at present is 330 Crocker Street, Los Angeles, California.

When I last heard from her, her address was New England,
but the report was she was investigating the native
service.

Fiftieth church

Marshall E. Foster

Marshall E. Foster, son of Rev. John
Foster and Mary Jane (Greenwood) Foster, was born
on a farm in Jasper county, Iowa, January 12, 1861.
He himself, he writes:

"As a youth, my time was divided between
attendance at the district school and work on the
farm, with that of play I could attain by circum-
venting the insidious duty. After finishing the course
in the rural schools, I completed my preparatory
schooling at the Iowa City Academy, after which I
attended the State University of Iowa, graduating in
the class of 1881.

"After this, I taught for a year in Omaha,
Nebraska, following that with a year in office work
in the civil engineering department of the Union Pacific
Railway Company.

"I studied theology at the Chicago Theological
Seminary in 1881-82, and received my A. M. degree from
the State University of Iowa in 1889.

"My first pastorate was at Henry, South Dakota,

in 1892-3. My second pastorate was at Leokoe, Nebraska, 1894-7, where a handsome church was dedicated and one hundred members added. Here I was ordained, January 19, 1895.

My next pastoring was the Mayflower Church at Sioux City, Iowa, beginning in December of 1898, and closing in 1899. Here the churchly ship was held on its course through the most trying financial stress, the city had ever known, and at last landing the Pilgrims on the shores of assured success.

"From Sioux City, in December of 1899, I went to Knoxville, and was there until 1904. This was a pleasant little church in an over-churched field, where, as in so many places, one feels that his service is more for denomination than for Christ. As ever, there were compensations, for here I found the best helpmate the Lord could provide, even for a Congregational minister. In the year 1903, I was united in marriage to Miss Elizabeth Stroud."

"Congregational Iowa" reports this pastorate as follows:

March, 1901: "The pastor, H. L. Preston, reports a series of helpful gospel meetings, and ten accessions to the church, nine uniting on confession."

July, 1901: "June 16th was a red letter day

for the Knoxville church. It was no anniversary, but just a day that comes along with something in it to make the people glad. When Pastor Preston came to the field a year and a half ago, the church was carrying quite a debt. The ladies had been fighting it desperately, and reducing it---a long drawn battle; but the women were the winners. As he took in the situation, more and more, Brother Preston concluded that the debt had to go; he convinced the men that it was time for them to come to the help of the women and furnish the money. A brave charge did the business. The bills were paid, and the receipts were in hand. So a day of rejoicing was had---a high day. A crowded house in the morning attested the public interest. The choir had prepared special music. Dr. Frisbie had been invited to preach a special sermon, and the day seemed made specially for the occasion. In the evening the house was packed again. The receipted bill was burned. Dr. Frisbie spoke on Iowa College to an attentive audience. The day was a good one for Knoxville. The music of the choir was supplemented by two fine soloists, one of them a brother to the pastor. There are other churches which would do well to follow this example. The smoke of the satisfied financial obligation is sweet incense to the Lord's people--why not to the Lord himself."

October, 1901:

The newly erected building of this church excited the admiration of association visitors, and is worthy an inspection by church committees having such work in hand. For simplicity, good taste, and genuine beauty, it affords a good model."

The last report, in May of 1904, was:

"This church reports fair conditions and some growth. Four by confession and one by letter were added to the church on Easter Sunday."

Mr. Preston continues:

"From Knoxville, in 1905, we went to Spokane, Washington, and there served the churches at Trent, Orchard Prairie, and Elk, until 1911. Then, for a year I was pastor of the Lincoln Heights Congregational church at Spokane, which field we left to assume the pastorate of the Union church of Bonner's Ferry, Idaho, in 1913, as it's first minister, which position we still maintain. This church is a combination of the Presbyterian and Christian churches, the better part of the M. E. church, with members of Congregational churches, and other members who had no church home here. By this union, the cause of Christ is more respected in the town, and the problems of finance and numbers for varied service of the church are solved. General good will has characterized this effort to be one in Christ.

"Reviewing all I can say, much of good and cheer and blessing has been along my pilgrim way, and many problems and tests of faith in the school of character. The sunshine of the great love guilds all the mountain tops and in the valleys is the peace of God. Through the rest of the path he will lead me, even to the portals of home."

This Mr. Preston is a brother of Rev. Abi L. Preston Tuttle, now in Florida. He is Iowa born and bred, but he has given, but little service to the Iowa churches--a year in Sioux City and between three and four years at Knoxville. His work for the most part has been on the frontier in Home Missionary fields. In these fields, he has wrought successfully.

Early Home Life

Benjamin Franklin Burleigh

Mr. Burleigh writes:

"I was born in Kittanning, Armstrong county, Pennsylvania, December 12, 1843. My father was Walter Burleigh, and my mother's name is Caroline Paulk Burleigh. Before I was a year old, I got aboard a steamer at Pittsburg, Pennsylvania, and did not get off till I landed at Yankton, Indian Agency, Dakota Territory, now known as Greenwood, South Dakota. Later, I lived on a ranch in Bon Homme county, and at the age of eleven removed to Dakota, where I have always thought of as home. There I began my schooling first in a private school, later in the public school, and still later in Yankton College, from which I was graduated in 1868. From there I took the law course at Ann Arbor, Michigan, graduating in 1890. In 1893, I entered Chicago Theological Seminary, and graduated in the class of 1896."

"I was ordained pastor, in 1896, of the First Congregational Church, of Chicago, Pres. Franklin W. Fiske, of the Seminary, being moderator of the ordaining service. August 8, 1896, I was married to Miss Darlene Torrell, of Ann Arbor, Michigan. My first pas-

1898 to 1900, he was pastor at Hawarden, Iowa, and

reports from Hawarden in May of 1899 as follows:

part of April under the leadership of Evangelist Thompson. Rev. B. W. Burleigh, the pastor, was with the church for a few months only, having come from Mitchell, S. Dak."

From McGregor we have the following reports:

October, 1900: "Rev. B. W. Burleigh, late of Hawarden, is now the pastor of this church."

October, 1901: "After a pastorate of only one year, Brother Burleigh is obliged to resign on account of ill health. The church has a long list of candidates

After resting for a few months, he accepted a call to Park Ridge, Illinois, and was there in 1902-03. From 1903 to 1905, he was at Shenoa. From 1905 to 1908, he was not reported in service by our Year Book. I think that a part of the time, he was in medical practice.

He returned to Iowa in 1908; "Congregational Iowa" for December of this year reports:

"The Perry church has found a worthy successor to Brother Povey in the person of Rev. B. W. Burleigh,

the church back to form a new congregation. He has served the churches of Hawarden and McGregor in this state. He has studied law, and has been admitted to the bar. He is also a graduate physician. A poem of his occasionally appears in our papers. With these unusual qualifications for the work of the ministry, the church and community will be well served."

Mr. Burleigh, who is now at Nashua. The report is as follows:

"The new leader is here, the Rev. B. W. Burleigh. He came from Ferry after a pastorate of three years, where he greatly endeared himself to the people of his church and congregation."

One of the great events of this pastorate was the building of a new house of worship. The dedication is reported in May of 1915:

"The people of Nashua are rejoicing in their new house of worship. The church in that little city was first organized in August, 1866. The building, a wooden structure, was dedicated July 3d, 1870. The first pastor was Rev. J. K. Matting, now residing in Florida,

still active in the ministry, venerable, effective, and well beloved. As time passed, the original building became more and more inadequate. The new church was dedicated March 28, 1911.

"The general appearance of the new church presents to the eye a bungalow effect. Its three towers are crowned with the graceful lines of the old mission style of the Spanish order. The green stained roof adds to the attractiveness of the building, presenting a church of pleasing color effect and architectural beauty.

"The dedication services were held at 3 o'clock in the afternoon on March 28th, at which time the last \$2000 needed to dedicate the building free from debt was raised. The day was made memorable by the presence of Dr. H. W. Tuttle, who occupied the pulpit in the morning, Dr. P. A. Johnson, who preached in the afternoon, and Dr. T. O. Douglass, who gave the evening address. The presence of these men of course guaranteed an inspiring occasion.

"Great credit is due to the efficient building committee, but the new church is in reality a memorial to the industry, fidelity, and devotion of a noble band of women who overcame all obstacles and caused the beautiful dream to become a substantial reality, now dedicated to the glory of God.

Going back a little in the narrative, Mr. Burleigh notes: "While at McGregor, I contracted a throat infection and was compelled to rest my voice. I then entered the medical department of the Northwestern University at Chicago, and graduated in 1905. My Park Ridge pastorate was carried on while I was a medical student. After graduation, I practiced medicine for several years, and then again took up the work of the ministry, beginning at Perry, Iowa."

This brother has been a good deal of variety in his life of service to mankind. He has laid down the law as well as the gospel, and he has ministered to the body as well as to the soul. But for the last twenty years, his chief occupation has been the work of the gospel ministry. For many years, his vacations have been given to preaching and lecturing in chautauquas. His wife, also, has been with him in the chautauqua work.

ifty second sketch

Charles Parsons

Charles Parsons, son of Henry and Hannah (New) Parsons, was born in Heights, England, September 28, 1841. In the spring of 1857, when he was two years of age, his people came to the United States, stopping first in Chicago. In 1868, they moved to a farm at Harmon, Lee county, Illinois, where he lived until he attained his majority, starting his education in the village school. He then attended Wheaton College, graduating in the class of 1891.

Without loss of time, he pursued his theological studies, graduating from the Chicago Seminary in the spring of 1894. During his senior year of the Seminary course, he supplied the church at Rollo, Illinois. In May of 1894, he accepted a call to the church of Webster, South Dakota, and was in service there until January 1, 1898. June 15th, 1894, he was married to Miss Lizzie D. King, of Aurora, Illinois. He was ordained at Webster, South Dakota, September 4, 1894.

In January of 1898, he came over into Iowa, locating at Moville; "Congregational Iowa" for February, of 1898, reports:

The church is being supplied for the time

being by Rev. Charles Parsons, of Webster, South Dakota."

Again in April, 1900, we have a report:

"Brother Charles Parsons writes: 'I have just completed the work of raising his personal debt of \$150. This clears away the last of a number of debts which were against the church when we came here.'"

The pastorate here was a brief one, for in August of 1900, we read:

"Just now the church is pastorless. Brother Charles Parsons, who did excellent service here, has accepted a call to Byron, Illinois."

Beginning at Port Byron, in July of 1900, he was in service there until July of 1906. At this time, he became district superintendent of the Society for the Friendless, in the state of Missouri, with residence at St. Joseph, and he continued in that work until July of 1908. Since that time, he has been state superintendent of the Iowa Society for the Friendless, with headquarters at Des Moines.

This is a good brother. His goodness shines out of his fine face. He is quiet, unassuming, modest, but he is a forceful speaker, and a careful and efficient administrator. He is indeed a friend to the friendless, and has the spirit of good will toward all mankind. There would be no war in the world if the world was full of such men as Brother Parsons; and there would not be much suffering or sin.

Fifty third sketch

Robert Winley Paxton

Brother Paxton writes:

"As near as we can trace our history, our people lived originally in Berwickshire, Scotland. From there, they migrated to Southern England, and were still living there in the early years of the seventeenth century. Later, one of my ancestors, James Paxton, was in the army of Oliver Cromwell, and so prominent was he that at the time of the Restoration, he was compelled to flee to Northern Ireland. From there his sons migrated to America, in about 1713, and settled in Southern Pennsylvania.

"My grandfather, William Paxton, was born near Gettysburg, Pennsylvania, April 1, 1801. When yet a young man, he went to the western part of the state, married a Polly Neal, and made his home in Allegheny county. Here my father was born, October 13, 1830. My mother was born July 22, 1832, in Washington county, Pennsylvania, her father moving there in 1798.

"Grandfather also lived for a time in Ohio and Indiana. In the fall of 1848, he started in a prairie schooner from Marion county, Ohio, for the t

Wild West, and frontier life, Iowa. The day the Mississippi river at Burlington, November 8, 1848, the day that Zachary Taylor was elected president of the United States.

About two years later, he moved from Burlington to Crawfordsville, in Washington county. It was in this vicinity that father and mother were married, November 27, 1856. Five years later, the family moved to the vicinity of Brighton's Mills in the southwest part of the country, where I was born May 30, 1863, being the third of four sons, born in the family.

"In the spring of 1865, grandfather and father went to Eastern Kansas, expecting to go into the sheep business, but not finding conditions to their liking father moved across into Missouri, to Warrensburg, in Johnson county. Here he remained three years. My earliest recollections are of this place. Being so near the border line between the North and the South, at the close of the great Civil War, there was much 'bush-whacking' going on and men were strung up wherever caught. One man was hung not thirty feet from our kitchen door. Another was found dangling from a span of the railroad bridge, only forty rods away.

"In the fall of 1868, father took the household goods to Lexington, Missouri, and shipped them by boat to Council Bluffs. He then bundled his family into a wagon and came back to Iowa, stopping for the winter at Clarinda,

and county, and the following February, 1911, going to College Springs.

In this place, I grew to maturity. There, July 3, 1911, my father died. In the summer of 1911, at College Springs I received my early training. I had a great hunger for a college training. But how to compass the matter was a problem. My father was a poor man, and, having married again, had a large family to support, and was unable to help me. In the fall of 1911, another young man, with the same ambition, and I bought a town lot, and with our own hands built a small house in which to 'batch' that we might attend Anity College, located at College Springs. It was our plan to work during the spring and summer, to pay our college expenses for the fall and winter in College. This, however, was short-lived. In the summer of 1912, my father died, and my first winter, and had to go to New Mexico.

"About this time, I was converted in a Methodist revival meeting, and called that year. My parents were members of the United Presbyterian church in my early years. After my conversion, the idea possessed me that I should be a minister. This idea was not shared by my people, who tried to dissuade me from it.

"This idea was further confirmed by my church, without my knowledge or consent, granting me first an 'exhorter's' license, and later a license to preach. This

only interest in the life of the church.

Two years later, my brother, who was a member of the church, joined the Wesleyan Methodist Church. I tried to persuade him to join with me, but he would not. As I thought it much better that we should be together in our Christian life, I severed my connection with the M. E. church and joined with him. I was by this latter body ordained to the Christian ministry, October 15, 1887.

"Prior to this, in the summer of 1885, hearing that there was a theological school of the Wesleyan church in connection with Wheaton College, I borrowed \$200, and went to this school. I remained there, and being urged to take work by those in authority, and thinking I could study at home and get along with what knowledge I had, I married September 10, 1886, Mary E. Brace, of Berlin, Michigan, a student of Wheaton College, and a daughter of a Wesleyan minister.

"At the conference at which I was ordained, which met near Viroqua, Vernon county, Wisconsin, I was appointed to take charge of the Wesleyan church at Oshkosh. One year in the active ministry convinced me that my preparation for such a work was faulty, hence we determined to return to Wheaton College, I to complete my course there. By supplying churches, working at odd jobs, turning an

by the recent marriage, about 11, and an infant dying at birth.

My pastorate I have held was in order as follows: North Aurora, Illinois, from 1891 to 1894; Campbell, Minnesota, 1896-1897; Correctionville, Iowa, 1897-1899; Sloan, Iowa, 1899-1901; Earlville, and Almoral, 1901-1903; Buena Vista, Colorado, 1903-1905; Ainsworth, Nebraska, 1905-1907; Sulphur Springs, Colorado, 1908-1910; Staples, Minnesota, 1911-1912; Wheatland, Wyoming, 1912-1913.

"At Almoral, I assisted in building a fine country church costing about \$5,000. At Buena Vista, Colorado, I solicited funds for building a church, but was compelled to leave for my wife's sake before we got to building, but my subscription list was used after we came away, and a neat brick building was erected. At Wheatland during the four years and seven months of my pastorate I almost trebled the membership, and assisted in building a beautiful pressed brick church, modern in every way, costing \$12,000. It was an arduous task, as I solicited all the funds, collected and disbursed the same, besides being oversight of the work.

"The year following my first wife's death, I was broken in health, and did not hold any regular pastorate, but did supply work in three different states, and for

three and a half months north of the equator, at Buena Vista, Colorado, where I was chaplain for a year and a half while pastor in the city.

"I am now retired from the ministry, for the present living on a farm two miles east of Wheatland, Wyoming. In connection with my farm work, I am supplying a small home missionary church at Federal. At the present time, also, I am moderator of the Wyoming State Home Missionary Board, Secretary of the Southern Wyoming Congregation Association. Of the seven home missionary superintendents under whom I have worked, two I hold in the highest esteem and fervent Christian love, Drs. T. O. Douglass, of Grinnell, Iowa, and W. B. D. Gray, of Cheyenne, Wyoming, two of the noblest men of God. As the years go by, they are growing young, and may they continue to do so until God shall give them eternal youth."

This autobiographical sketch is fairly complete. "Congregational Iowa" particularizes and enlarges on his Iowa work to some extent. From Correctionville, February, 1898, we have this report:

"Brother Robert F. Paxton writes: 'I have arrived on my field of labor, and have been with the church three Sundays. I think the opening quite promising, and I am pleased with the prospect. Good congregations have

pastor as a full service of the church, and were
greatly interested in the work. At their annual
meeting, they decided to use the envelope system to collect
the pastor's salary; also to remember during the year
each one of the benevolent societies."

Aug. 15, 1900 at Sloan:

"Brother R. F. Paxton closes his work at Cor-
rectionville with the present month, to enter upon his
new pastorate at Sloan, with the first of July."

From Sloan, in May of 1901, we have the following:

Rev. R. F. Paxton has resigned this pastorate
at the close of the second year. The church voted almost
unanimously requesting the withdrawal of the resignation,
but Mr. Paxton insisted upon its acceptance. He will
leave the field with the cordial esteem of the church,
and it is to be hoped that some church needing a faithful
pastor will keep him in Iowa."

From Earlville and Almorah, we have the following
report:

July, 1901: "Brother Blakely goes from these
fields; Brother Paxton comes into them. That is about
the way it was done--an exit, an entrance---and all was
over. Prompt withdrawal, prompt supply. What a good
thing that is. A long interval between pastorates is
an invitation to all roots of bitterness to sprout. Bro.

Blakely goes with the respect and good will of the Earlville and Almoral people. Brother Paxton is warmly welcomed and things are looking hopeful. We hope to hear soon that Brother Blakely has been called to some field that needs him.

March, 1903, reports the dedication of the new building, of which Brother Paxton speaks: "For a good while the church has been in great need of a new church but the undertaking appeared to be beyond the ability of the people, but Brother Paxton was quietly and persuasively persistent, and so the work was begun. Fifteen hundred dollars was about the limit to people's thought, but the building grew and grew until it reached the stature of about \$3000. And a beauty it is, as neat and comfortable as a little church building can well be. The people came from all quarters. The little house had to do its best to accommodate them all. But there was anxiety on another point. That debt of \$650, could the people who had done all they could do do so much more? They did. The mountain quickly disappeared. Pastor Paxton and Sec'y Douglass were alone in the service. They had no other preachers to bother them. They had a happy time, as did all the people. So add to the long list of our new church building this one at Almoral."

The last report of Brother Paxton's work in Iowa is found in "Congregational Iowa" for August, 1903:

"There has been a change of pastors in this field. The people did not want the change, and Brother Paxton did not wish to go. Mrs. Paxton's health demanded a change. The new pastor is Brother Stoddard, coming from Garden Prairie and Kelley. Now our program bro Brother Stoddard is that he shall settle down for at least a quarter of a century, and do the work of his life in this good field. Now, Brother Stoddard, will you carry out our program?"

You may be sure that he did not, for he was too nervous to stay in any one place for any great while.

"Brother Paxton, as we knew him, was a man of great patience and self sacrifice. He spared no toil nor pains to shield and comfort his invalid wife. But his family cares did not stand in the way of his parish duties. He was always prepared for the pulpit, and for every demand of his people.

Fifty Years' Sketch

Henry H. Burch

Henry Harrison Burch, son of David H. M. and Henrietta (Pease) Burch, was born in Franklin county, Illinois, May 12, 1874. In his infancy, he was handed about, living in several homes and suffering general neglect.

When about nine years of age, he had the good fortune to be received into the home of Mr. A. M. Thompson, of Clarion, Iowa. Here he found the sympathy and love and opportunity of a Christian home. Here he found a place in the Methodist Sunday school of the village; and at the age of fourteen, under the ministry of Rev. J. E. Snow, he made a public profession of religion, and united with the church.

After finishing his work in the public schools of Clarion, he attended the M. E. College at Morningside. While in the college, he began theological studies prescribed by the M. E. Church, and supplied churches as he had opportunity. He was married July 15, 1896. The name of the lady elect has not been furnished us. He had his training in the Methodist church, but almost at once began service with us. In the September issue of

"Congregational Iowa" for 1898, we find:

"The report states that the church had called a Rev. Mr. Burch, and that he has accepted the call. We are not informed as to the antecedents of the brother who now becomes the pastor of this church. We will expect, however, that he will give a good report of himself in his work at Milford."

He was ordained November 30, 1898. In the December issue of "Congregational Iowa" we have this report:

"November 30th occurred the ordination of Mr. H. H. Burch, the parts of the service being assigned as follows: Sermon, Rev. J. C. Thrush, of Spencer; right hand of fellowship, Rev. D. M. Skinner, pastor at large; charge to the pastor, Rev. J. M. Cummings, of Sheldon; prayer and charge to the people, Sec'y Douglass."

In February of 1899, we have this item:

"Last month we reported Milford's forward movement into self-support. We are glad now to report another step forward into a parsonage building enterprise. Both of these items follows naturally the event reported still earlier, the ordination of a young, strong, and enthusiastic minister."

There is still another report in October, as follows:

"There were three occasions to the church at the last communion, on confession, and one by letter. The new parsonage is completed, and Brother Burch and family are in it."

We have another item from Milford in the January issue of 1900: "With Milford, Westport, and the new church at Terrill to look after, Brother Burch has his hands full."

Again in May, 1901, Milford is mentioned:

"The church very much regrets that they must give up their pastor for the larger work to which he has been called, but they are not disheartened. They will soon have their addition to the church completed, the funds having been raised and the work commenced before Brother Burch resigned. Brother Burch leaves the church in splendid shape in every way, and when the building is finished, this will be a most inviting field for some pastor."

The larger work to which Brother Burch was called was that of the Sunday School and Publishing Society, to act as general missionary under the direction of Supt. C. C. Smith. Mr. Burch made his home at Fort Dodge, this being about the center of the territory which was assigned to him.

Evidently this service was of short duration, for in 1902, we find him listed as pastor at Primghar.

and of 1903 reports:

"Brother E. H. Burch returns from the work of the Sunday School missionary to the pastorate. He has accepted a call to Primghar."

In the September issue of 1902, we have the following:

"Work is moving along in fine shape at Primghar under the leadership of Rev. E. H. Burch. Brother Burch and wife spent their vacation in Colorado, stopping at Boulder, Denver, and Colorado Springs."

In 1904, Mr. Burch made a change from Primghar to Rock Rapids. In May of this year, from "Congregational Iowa" we read:

"Brother Burch shall speak for himself: 'Rock Rapids is a nice town, and has a nice church, a church that has had some nice preachers, and has a lot of nice people. They are religious and like religious things. We are all feeling quite encouraged at present, since January 1st, we have received twenty two members. Last Sunday, over one hundred attended the Sunday School. The church was crowded at Easter services, and I think interest generally is on the increase. The pastor is giving evening talks on the church and young manhood. People manifest kindly interest, and a nice company of young men attend the service.'"

This pastorate lasted for two years, and then Mr. Burch went down to Missouri, and was at Aurora for four years. In 1910-11, Mr. Burch was at Nashua, and then joined the Unitarian church. He is now, in 1916, in the third year of pastoral work in the Unitarian church of Bloomington, Illinois.

I was always fond of this brother, so fresh, unique, quaint, original, bright, breezy, whole-hearted he was. I always looked for something out of the way in his communications and in his sermons. I cannot help wondering that he could not find ecclesiastical and doctrinal liberty enough in the Congregational Church. I have often said that liberalism flourished best in the orthodox churches. Anyhow, we do not refuse this brother a place in the list of the orthodox Congregational ministers of Iowa.

Brother Burch closes his communication of recent date with this sentence: "I shall be proud indeed to have my name enrolled with the Iowa Congregational ministers."

Fifty-fifth sketch

William D. Spiker

William D. Spiker, youngest son of George and Sina Spiker, was born in Harrison county, Ohio, September 14, 1865. After a number of years in the country school, his parents moved to Scio, Ohio, where he attended the high school. In 1884, he went to Kansas, and there engaged in teaching until 1890, at which time he returned to Ohio and entered school, of higher grade. He graduated from the Mount Union College in the spring of 1894. In March of the same spring, he was married to Martha Jolley, of Scio, Ohio.

He began his ministry in the Methodist Episcopal church, St. Louis Conference, at Liberal, Missouri, on Easter Sunday in the year, 1894. In the fall of 1896, he was transferred to the Methodist church at Rich Hill, Missouri, and in the spring of 1898 to the church at Golden City in the same state.

In August of 1898, he resigned this work and came to Iowa, and for a short time supplied the Congregational church at Green Mountain, while its pastor, O. E. L. Mason, was in Cuba as chaplain of the United States Army.

In November of 1898, he accepted a call to the

Congregational church in Shell Rock. While pastor here, he surrendered his credentials to the Methodist church, and was ordained January 12, 1888, by a Congregational council, sermon by Sec'y Douglass, who was also the moderator, prayer and charge to the people by Dr. J. E. Snowden, right hand of fellowship by Mandus Barrett of Nashua, and charge to the pastor, Rev. W. E. Brereton, of Waverly, While here, the church assumed self support.

After two years of service at Shell Rock, Mr. Spiker became pastor of the church at Winthrop. The report from Shell Rock in December of 1900 is as follows:

"Our church has lost its pastor. He goes to Winthrop in answer to a cordial and unanimous call to that church. Mr. Spiker has done good work at Shell Rock, and the people give him up with great reluctance. This opens a prosperous and growing field to some good man."

His pastorate here was also two years, lacking two or three months. "Congregational Iowa" for September of 1902 reports:

"Here is another field ready for a new pastor. Brother W. D. Spiker has resigned. He has done good service at Winthrop. We are not informed as to his plans for the future, but surmise that he purposes to go to a warmer climate, as we have had inquiries respecting him from down in that region."

October 1st, 1902, he went to the pastorate of the Congregational church at Centralia, Kansas. While here, his health failed him and he left the active ministry and spent about two years in Ohio, on a farm. Regaining his usual health, he returned to Iowa in 1907, January 1st, and took charge of the church at Kingsley. In February of 1908, we have this report:

"The church had been pastorless for quite a long time until the coming of W. D. Spiker one year ago. During the year, six have been added to the membership, the congregation greatly increased, and the whole church awakened to a realization of its responsibility. Last spring the barn and butbuildings were moved to an adjoining lot, which was recently purchased, and these buildings repaired. Last fall, a substantial addition was built to the parsonage at a cost of about \$500. At the Christmas entertainment, the pastor and his wife were presented with a purse containing fifty dollars in gold. Last spring the pastor organized a Sunday school in a schoolhouse six miles southwest of Kingsley. This school is in a flourishing condition and doing a good work. Mr. Spiker was re-employed for another year at an increased salary."

In September of the same year, we have this report:

"Under the leadership of Rev. W. D. Spiker, Kingsley is erecting a fine church, which will be a credit to the

town, and a comfort and convenience to the congregation, as well as a means of strength to the cause of Christ in that beautiful and enterprising town."

In March of 1909, we have a report of the dedication:

"The dedication at Kingsley marked the culmination of a season of earnest and successful labor by the very capable pastor, Rev. W. D. Spiker. The structure was greatly enlarged, and the old building was elevated so as to provide rooms in the basement. The exterior has been veneered with pressed brick. It is by far the finest church building in the town.

"About twelve hundred dollars remained to be raised at the dedication. After an address by Sec'y Douglass, the finances were attended to with neatness and dispatch. In the evening, congratulatory addresses were given by the local pastors, and by H. T. Ranier, a former pastor. An address was also given by Dr. Tuttle of Grinnell. The new church is an outward expression of the real work being done at Kingsley."

A year later, March 1910, we have the following:

"Reports from the various departments at the annual meeting showed all bills paid, and a balance in each of the treasuries, ranging from two dollars to more than a hundred. Mr. Spiker is called to serve the church another year at a salary of \$1200."

Soon after this, August 1st, 1910, he had a call to the Plymouth church of Ottumwa, which he accepted. In September of 1910, Plymouth, Ottumwa, is reported as follows:

"A splendid record has been made during the first year of self-support. Seventy four have united with the church during the year, bringing the membership up to 327. The church raised for all purposes nearly \$3000. The week of prayer was observed with much spiritual profit."

This pastorate at South Ottumwa continued for about five years, and they were years of prosperity to the church, and of happiness to the pastor. In April of 1915, Mr. Spiker was called to Blairsburg. "Congregational Iowa" for April, 1915, notes the change:

"This splendid rural parish, with its handsome and well equipped new church building now begins a new epoch in its history under the leadership of Rev. W. D. Spiker. Bro. Spiker comes to this field after five years of fruitful labor at the Plymouth church of Ottumwa."

We have a fresh report from this church, May, 1916, as follows:

"In March, Rev. W. D. Spiker concluded his first year with this church. At the annual meeting, the treasurer's report showed all current bills paid, and the benevolent apportionment met in full. At the beginning of the new year, a women's missionary society was organized. In February a

brotherhood was organized with a membership of thirty. April 12th, the men of the Brotherhood put on the every member canvass, and succeeded in covering the church budget for the year 1916, which included the apportionment. The subscriptions to the annual budget were increased about \$400 by the every member canvass. The church is now planning a membership campaign for the Easter time."

It is now eighteen years since this good brother came to us from the Methodist church. In each of his four pastorates, he has done most excellent service, building up the churches financially, numerically, and spiritually. He has begun his fifth pastorate in Iowa with an assurance of success.

Fifty first sketch.

Tallmadge R. Elwell

Tallmadge Robert Elwell, son of Tallmadge and Margaret (Miller) Elwell, was born at Cottage Grove, Minnesota, February 10, 1873. He was the youngest child of the family. The father and mother were married in the first Congregational church of St. Anthony Falls (Minneapolis) July 4, 1854. This was the first Congregational church in Minnesota. The family moved to Minneapolis in 1880. Here the boy attended the public schools, the Minneapolis Academy, and the University of Minnesota, graduating from the latter in 1895. He entered the Chicago Theological Seminary in the fall of that year, and graduated in the spring of 1898.

He went from the Seminary in May of 1898 to DeWitt, Iowa, and was pastor there for two years. His coming to Iowa is not noted in "Congregational Iowa" but his ordination is reported in the November issue of 1898:

"The ordination of T. Robert Elwell occurred November 1st. Mr. Elwell has been laboring here with eminent satisfaction since the first of June. The church is thoroughly united and happy under his leadership.

Mr. Elwell's statement before the council was clear and full, covering his religious experiences, preparation for the ministry, and his theological views. The brethren were deeply moved by the evident spiritual earnestness of the candidate, and voted unanimously to ordain. Brother Elwell brings to his work a well trained mind, a rich Christian experience, and he is sound in the faith. The DeWitt church is to be congratulated upon securing a cultured and godly man as its leader. Ordination services were carried out in the evening, G. S. Rollins of Davenport preaching the sermon, Dr. E. A. Berry, of Cedar Rapids, offering the ordaining prayer, Rev. J. B. Gonzales of Marion giving the charge to the people, and Samuel Shepherd the right hand of fellowship, and J. S. Evans, the charge to the pastor."

June 1, 1899, he was married to Zella E. Sanders. While at DeWitt, May 9, 1900, a daughter, Marion Maurine was born.

Mr. Elwell's later pastorates have been as follows: Stoughton, Wisconsin, 1900-1902; Harwood, North Dakota, 1903-1906; Port Gamble, Washington, 1906-1908; and from 1908 to 1916, an unfinished pastorate in the Bayview Congregational church of Seattle.

Another child born in the Elwell home, July 18, 1904, was a son, Tallmaddock Fletcher. He is now in

the seventh grade of the public school, and worked in the high school of West Seattle. —. (1881) (1882):

"I am enjoying the work in this country very much, but I have many pleasant recollections of my two years' experience in Iowa, where I was ordained, and where my married life began, and oldest child was born."

Mr. Elwell was in Iowa too short a time to make much of an impression upon the state, or to fix himself in the memories of the brethren here. He belongs, however, to the Interior and the West, most of all to Minnesota and Washington. We gave him a good start at DeWitt, and in every field of his service, we have heard good accounts of Brother Elwell and his work.

Fifty years' sketch

William T. Seeley

business. He began at Galt in October of 1898, we have this record:

"For a number of years, this church has been yoked with Rowen, under the care of Brother S. A. Martin. It is now to have a resident pastor, and a parsonage is to be built this fall. Mr. William T. Seeley has accepted a call to this church, and has made a good beginning. Congregations are larger than ever before."

Here he was ordained, December 15, 1898. In "Congregational Iowa" for January, 1900, there is a record of the enlargement of the field:

"Brother Charles Wyatt has resigned at Wall Lake, and Galt and Wall Lake are to be united under the pastoral care of Brother W. T. Seeley, the pastor at Galt. This will take two churches from the Home Missionary list."

In July of 1900, we find this item:

"Brother William T. Seeley has resigned. Galt and Wall Lake are united, and a strong man is needed for the field. These churches are alone in their respective communities."

For a short time, Brother Picknor served in service. But in November of 1901, he began another short pastorate at Westfield. In that month, we find this record:

"Brother Picknor has closed his work at Westfield, and Brother W. T. Seeley succeeds to the pastorate at once."

The following month, we have the following:

"Pastor W. T. Seeley, after a month's acquaintance with this church and community is satisfied with it as a field for service, and very hopeful as to its future. A parsonage movement is under way, which will add about \$1500 to the value of the church property, strengthening the field and providing a good home for the pastor's family."

Mr. Seeley closed his work at Westfield in 1903, but lived on in the community for a while in secular employment.

In 1905, we find him in charge of the Bethel church in San Bernardino, California; but in 1906 we find him back in Iowa, located at Ogden. In the fall of 1908, he closed his work at Ogden, and began a medical course in the Iowa State University. During his medical course, he supplied the church at Centerdale. After graduating, he took up the practice of his profession, and his name was dropped from our Minutes and the Year Book. I have not

been able to locate him since he left the city.

He gave a good account of himself in the ministry, and no doubt is doing well as a physician.

Fifty eighth sketch

Allen A. Tanner

Allen Albert Tanner, son of Rev. Edward A. Tanner, President of Illinois College, and Marian (Brown) Tanner, was born in Jacksonville, Illinois, February 2, 1868. He was educated in the public schools of Jacksonville, Whipple Academy, and Illinois College, from which he graduated in 1888.

He attended the Chicago Theological Seminary

Chicago Seminary, graduating from Chicago in 1893. During his seminary course, he had some home missionary experience among the lumber camps of Wisconsin, and the mining camps of Colorado. His first regular charge was in Pueblo, Colorado, where he was ordained May 9, 1894; and the same year, June 27th, he was married to Sarah Elizabeth Meade, of Chicago. She was a grand and forceful woman, adding much strength to his parish work. His Pueblo pastorate continued until December of 1898, at which time he was called to Waterloo, Iowa. There are two significant references to this pastorate in "Congregational Iowa". The first is in November of 1901:

"The Advance" reports Brother Tanner's resigna-

tion and his reasons for so doing. But now the people are moving so strongly to retain him, it is doubtful whether he can get away.

The second reference is in December, and is as follows:

"In our last issue, we reported Brother Tanner's resignation, but predicted that the people would not suffer him to go. According to our prophecy, so it is. The people have pledged the pastor their hearty support for his institutional plans and effort, and all the funds needed for the work of the coming year have been subscribed."

It will be understood that these quotations refer to Brother Tanner's socialistic tendencies. It could hardly be expected that Mr. Tanner would remain long after this resignation. In September of 1902, we read:

"There will soon be a vacancy at Waterloo. Brother A. A. Tanner has resigned. So we lose from the state one of our brightest young men, and so one of our most important fields is open to some other good man."

A month later, there is another reference to the pastor's departure:

"Brother Allen Tanner closed his pastorate the last Sunday in September. The building could not hold the audience that wished to hear his closing sermon. A farewell reception crowded the social rooms to their utmost capacity. The pastors of the city gave Mr. Tanner a hearty Godspeed. 'Mr. Tanner was the most popular

preacher Waterloo ever had' so says one of the Waterloo people."

Dr. Stevenson, in his "History of the Waterloo Church", commenting on Mr. Tanner's pastorate, said:

"Rev. Allen A. Tanner of Illinois College and Chicago Theological Seminary was called from Pueblo, Colorado, and began his pastorate with the year 1899. Sociology had taken the place of theology in public thought. Brother Tanner was strongly imbued with sociological views and their kindred spirit, and the institutional church.

"In May of 1900, the old parsonage having been sold, a new parsonage on Park Avenue was purchased, and Mr. Tanner and family moved into it. At the close of the year 1901, the pastor having desired to do some sort of settlement work, was granted permission to live anywhere in town that might suit him."

He selected for his residence the slummiest part of Waterloo he could find.

"October 13th, 1901, he resigned to take up sociological work, but was persuaded to withdraw said resignation, and remain as pastor. In 1902, the church entered into an arrangement with Mary Beacom to pay her so much a month during the term of her natural life, accepting from her a deed of her property, as a semi-security or indemnity, this being in line with Brother Tanner's idea of

sociological work. September 4, 1903, Mr. Tanner returned to study sociological problems by working with mechanics in various offices and shops, which he did by going to Toledo, Ohio, and entering as an assistant in a carriage factory. Thus, after a pastorate of four years, the sociological era came to an end. During this period, the tide having turned from ebb to flow, and Waterloo booming, an accession of one hundred and thirty members was made, chiefly by letter."

After three years of these sociological experiments in the workshops, in 1905, Mr. Tanner returned to the pastorate and took charge of the Church of the Redeemer in Alton, Illinois. In 1909, he seemed to have found his place in the First Church of Denver. Writing in May of 1916, he said:

"I am just finishing my seventh year in the First Congregational church of Denver, Colorado, where I am also acting as Cooperating pastor of the People's Tabernacle, which is closely affiliated with our church. It is an interesting fact that I happen thus to be the successor of both of Denver's and in fact Colorado's best known pastors, Myron W. Reed and 'Parson Tom' Uzzell. This church is up on Capitol Hill, and the Tabernacle is down in the slums.

"I have always been interested in sociological work, turning aside from the regular ministry for many months to study industrial conditions by working in

various offices and shops. On these subjects, I have lectured a great deal the past ten years, all over the country at chautauquas and elsewhere."

In this same communication, he tells of the death of his wife, which occurred at midnight, September 19, 1915. He says: "Her heroic resistance to the slow advance of racking disease was a marvel to her physician. She exulted in life's privileges, its opportunities, its activities, and she would gladly have stayed on here; but the certain future she faced with calm, unflinching outlook. In spite of periods of excruciating pain, her buoyant spirit was regnant to the end. Again and again in the keenest suffering, even in the last conscious hour, she informed those about her how happy she was. Her going was as the crushing of a flower, the perfume of which lingers. Although no longer of us, Mrs. Tanner is still and ever will be with us in the radiating influence of a strong, inspiring personality."

Nothing more is need to set the man before us in the main features of his life and character. He was born into a home of culture and piety. He has been in the atmosphere of plain living and high thinking all his days. It was natural that he should take the side of the poor and the needy.

But his fine face, his eloquent tongue, his

Fifty Ninth Match

Milo J. T. Thing

Milo Jewett Painville Thing, son of David and
Clive (Badger) Thing, was born in Westboro, York county,
Maine, April 27, 1857.

In his childhood, his people moved to Wisconsin,
locating in the vicinity of Fall River. Early in his life,
he manifested a great fondness for books, and an unusual
desire for an education. Fatherless at the age of ten,
and motherless at sixteen, he worked his way into and
through Carlestown College, graduating in 1878. After his
college course, he taught for three years, and then took
his theology at Chicago Seminary, graduating in 1884.
While in the Seminary, in the summer of 1882, he supplied
at St. Vincent, Minnesota, and Pembina, North Dakota, and
in the summer of 1883, he was in missionary work in the
vicinity of Mankato.

From the Seminary, he went to Nebraska. His
first commission, dated May 1, 1884, was for Linwood.
In 1885, he took on Savannah, and in 1886, his commission
was for Linwood and Butler.

In 1887-8, he was in Omaha, working among the
Bohemians of the city, studying the language, and assist-
ing in the office of the superintendent of home missions.

In 1890, he spent several months in Bohemia, perfecting himself in the language and in the history and character of the people, expecting that his life work would be with the Bohemians. But in this he was disappointed.

Returning to Nebraska in September of 1891, he accepted a call to Arcadia, and Wescott, continuing this service for three years. During this pastorate, December 28, 1893, he was married to Miss Nonino Locke, of Zumbrota, Minnesota. From 1895 to 1898, he was pastor at Chesterfield, Illinois.

In May of 1898, he came to Iowa, beginning at that date a pastorate of three years at Stacyville. "Congregational Iowa" for May, 1898, reports:

"The Methodists have been worshipping with our people for several weeks, while their church is being rebuilt. The Methodist minister preached as our church has been without a pastor."

In July we read:

"The Methodists have been worshipping with our people the most of the time since Brother Thing's arrival, so that it is difficult to estimate the outlook, but it seems hopeful, both to pastor and people. Brother Thing has taken up an appointment in a neighborhood that is largely Bohemian. His ability to read and speak the language will doubtless be of great help to him there."

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In November, this Bohemian settlement was spoken of again:

"Brother Thing holds services in the Bohemian language at Valley Springs, a neighboring point, at which the average attendance has been about thirty-five."

This Bohemian settlement in the country was a great delight to Brother Thing; and later he organized a church at St. Ansgar, which, however, did not long survive.

His next pastorate, beginning in May of 1901 and continuing into 1904, was at Lake Benton, Minnesota. He then returned to Iowa, and for three years had charge of the church at Edgewood. The reports of this pastorate in "Congregational Iowa" were as follows:

June, 1904: "Rev. M. J. P. Thing, late of Lake Benton, Minnesota, has settled with this church, and reports indicate an auspicious beginning of his pastorate."

October, 1904: "Pastor M. J. P. Thing, owing to the absence of his wife for five months in a St. Paul hospital, has carried on all the home work and cares as well as those of his pulpit and parish. In both lines, he has gained the admiration of the people, especially of the housewives who know such labors. In pulpit and parish, his work is highly appreciated. Mrs. Thing has so far recovered her health as to be at home and take up her work again."

September, 1905: "Rev. M. J. P. Thing has been

asked to continue to serve this church for another year, and has decided to do so."

In 1906, he was called to the chair of Mathematics in Lennox College, and at the same time he began to supply the church of William Smith. In September, 1911, we have this report:

"Mr. W. W. Smith, who has been in Lennox College, Hopkinton, has moved his family into the Golden parsonage, and will give the church pulpit services and one day of pastoral care each week. In this way, the church will cease to be dependent upon the Home Missionary Society."

He carried this double load for five years, but for the last year of his life he was contented to confine himself to his school work. Indeed, he was obliged to do so on account of his failing health. At the time he gave up his preaching, he wrote: "I have dropped the preaching service in the country, and now for six weeks I have been without charge. It seems odd---the first time I have had the experience. I am to remain here. So I am busy. I have twenty seven hours each week regular work, and that is not all, for there are extras. I have been asked if I would preach again. Not at present---possibly not at all. Since closing the work, there comes the reflection---what has been accomplished on my part? I am not trying

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to answer question. Sometimes results are visible, many times not. Comparisons are odious; and I find much comfort in the parable of the pounds. I may not even be numbered with those who have two pounds, but whatever the Lord gave me as a trust, I have not buried."

Brother Thing died March 27, 1914, aged fifty-nine years, ten months, and twenty-five days.

It need not be said that Mr. Thing was a fine scholar. He was professor of languages, and was also at home in the languages,---German, French, Bohemian, and Swedish---and he knew the classics about as though as if they were his mother tongue. He was also an excellent preacher and a faithful pastor. A few years ago, he said: "As I look back over my life, it seems a very checkered one, yet I would not have it otherwise, for I believe that the Good Shepherd has led me, and to His name I hope to be ever loyal."

This brother, of course, carried nothing but of the world and left but little behind for the support of his family. The Ministerial Relief Fund came in for a little help to wife and children, so that they are very comfortable, and the children are getting a good education.

Michael Lower

David M. Lower

David Michael Lower, son of Phillip and Mary Lower, was born in Jay county, Indiana, October 7, 1854.

In the spring of 1859, the family moved to Miami county, Ohio, and here the boy grew up to manhood having only the schooling afforded by country communities and a year or two in the high school. In June of 1879, he was married to Laura Belle Motte, and she is to this day spared to her husband.

He dates his conversion in the same year. This same year, he also began to learn and practice the art of blacksmithing, especially as it is connected with carriage making. Both his father and mother died in the year 1895. At this time he began to be impressed with the feeling that he should preach the gospel. This conviction so grew upon him that in the year of 1898 he closed out his business, and went into Chicago to enter the Moody Bible Institute. Here he remained only a few months, for in November of 1898, we find him out at Agency, Iowa, ministering to a little church which had been organized in 1844, disbanded in 1890, but reorganized in 1895. In January of 1899, we have this record:

"The church is now supplied by Mr. D. M. Lower

of the local churches. The congregations are larger than ever before, and the people are greatly benefited.

July 17, 1899, he was ordained, Rev. George Marsh preaching the sermon, prayer by Joseph R. Beard, right hand of fellowship by Secretary Douglass, charge to the pastor, O. W. Rogers, and address to the people Rev. T. A. Williams.

He continued in this pastorate for about eight years, all the while receiving a part of his salary from the I. C. H. M. S. While in this service, also, he opened up a field at Cliffland, and made it a part of his diocese. During his pastorate, at Agency, the old Baptist church was purchased by our people, renovated and improved, and rededicated September 6, 1906.

On taking the field, Mr. Lower found only seven members. Since that time, by the addition of new members and removal had cut down the number to thirty two at the time of his leaving the field, after eight years of services.

In November of 1907, he was called to Webster and German Township, in Keokuk county, and there he continued in service for four years, the Webster church in this time made the largest gain in membership. In November 1911, we have this report:

Rev. J. V. Lammert, who has been at this
 place, and is now at the country appointment. Rev. D. M. Lower, the
 former pastor, is making his residence with his son-in-
 law near Webster, and will be able to give such coopera-
 tion as every pastor should be glad to give to his suc-
 ceesor.

In the fall of 1912, Mr. Lower was called to
 Tessenden, and Wells, North Dakota. Here he labored for
 three years, the accessions numbering forty six more
 than doubling the membership of the church.

In October of 1915, he began work at Lingree,
 North Dakota, and here we find him as this sketch closes
 in November 1916. He reports fine congregations in his
 present field, and prosperity in many ways apparent.

In this sketch, the man stands before us well
 defined. He has had but little education in the schools,
 and he probably never has learned the art of study. But
 he knows the Bible well. And he knows how to draw from
 it instruction and inspiration for his own soul and for
 his people. He is a good mixer. He can tackle a job of
 a secular sort with the energy, endurance and intelligence
 of the best of them. He is evangelistic in his preaching,
 and in every place adds to the membership of the church he
 serves.

1862, 1863, 1864.

Charles F. Peterson

Charles F. Peterson, born August 22, 1862.

Sophia Peterson, was born in Sweden, August 22, 1862. For the first twelve years of his life, he was at home, but during two years of that time, he was virtually self-supporting. After his twelfth birthday, he was wholly self-supporting, and worked away from home.

He gives February 4, 1882, as the date of his conversion. Soon after this, he came to America, and during that summer, while becoming somewhat familiar with the strange English language, he worked on a farm in Illinois at \$8 per month.

His ministerial career began in 1885, when he became an itinerant evangelist among the Swedish people. In this work he engaged for seven years without salary, depending upon the free will offerings of the people.

In 1893, and on to 1897, he was a travelling representative of the Christian Orphanage in Phelps county, Nebraska. Being a single man, he charged only \$15 a month for his services, but toward the end of his engagement with the Society, he received \$25 per month. During these years, the financial condition of the

institution was built in 1888.

January 1, 1898, he became pastor of the Swedish Congregational church of Joliet, Illinois, but in December of the same year, he accepted a call to the Free Mission Church of Centerville, Iowa. In January of 1899, we have this report:

"Here is something new under the sun--a Congregational church at Centerville. A church of considerable strength, too, having over fifty members, just thirty of these being men, and the property of the church being worth, at least, \$2,000. The church under the name of "The Swedish Christian Mission Church" has been in existence for several years. The new name is "The Swedish Evangelical Congregational Church." The change was effected recently by a unanimous vote of the church, the brethren feeling the need of the fellowship and the aid of their American brethren of the Congregational faith, an order which is almost identical with that of the Free Mission Churches. Rev. C. W. Peterson is pastor."

For a number of years, the church drew aid from the Iowa Home Missionary Society. November 4th of the year 1899, he was regularly ordained. May 29th of the same year, he was married to Miss Anna Lungquist, of Chicago. She brought added strength to the work at Centerville. He continued in this pastorate for five years

from about a dozen to about ninety. A Swedish church never knows its exact membership, for the members are out and in a church from communion to communion, according to their walk and conversation. The reports from Centerville in "Congregational Iowa" during this pastorate were as follows:

February, 1902: "Pastor Peterson conducts services once a month at a new mining camp eight miles distant. A number of the members of the Centerville church are working in the new mines."

April, 1902: "The General Missionary was greeted with a large congregation here on a mid-week night recently. Our Swedish friends love to go to the church, and the American minister who preaches to one of their congregations has little to regret except that he does not speak with tongues. Our Centerville church has a pastor beloved and useful, and is prospering steadily."

July, 1903: "Brother Peterson, pastor of our Swedish church, reports a union revival meeting in Centerville during the month of June, under the direction of Evangelist W. A. Sunday, and the greatest spiritual awakening ever experienced in the community. All classes of society were reached by the meetings. The ingatherings of the various churches will be large."

1902, 1903: "In the last year, we witnessed a great revival, resulting from a union effort under the direction of Evangelist Sunday. Our Swedish church there reports eighteen accessions, with other members in prospect. The church is in excellent condition under the pastoral care of Brother C. W. Peterson."

September, 1903: "We have reported a revival and a number of accessions to the Centerville church. Now we have to report that the people here have determined to build a new house of worship."

April, 1904: "Pastor Peterson writes: 'I resigned at our annual meeting in January. My charge as pastor terminates the 31st of March. My successor, Rev. J. . . . , of the Free Mission Church of Michigan City, Indiana, has been called. Mr. Anderson will arrive not later than June 1st. I have promised the Free Mission people to work a few months in Illinois as an evangelist, beginning April 1st.' Brother Peterson has done a good work at Centerville, and we wish him success in his new field."

In the summer of 1905, Mr. Peterson supplied the Joilet church again for four months. In September of this year, he became pastor of the Mission church of Bradford, Pennsylvania, and now, in November of 1916, holds the position. He writes of this pastorates and of his life in general as follows:

been doubled, and the pastor and his family seem to have a big place in the hearts of the people.

"My educational advantages were insignificant. As a boy, I received the ordinary grammar school education of the day in the land of my fathers. I did not have the advantages of any theological schooling, or ministerial training, except what I got through earnest and hard work with my Bible and my books in my pastoral study.

"My present salary is \$50 a month, and a free parsonage. It will not in itself make me rich, but with an economically inclined wife and four husky boys and God's abundant blessing, the future is bright and promising."

It is evident that Brother Peterson is not in the ministry for the salary that is in it. It is evident too that he is a missionary by nature, grace, and practice. It was through his influence, largely, that the Free Mission Church in Centerville became Congregational. He is one of the good men of our fellowship, and in the fellowship of the gospels in all the earth.

James Parsons

James Parsons, son of Henry and Hannah (New) Parsons, was born near London, England, September 8, 1865. Then only four years old, his parents removed from England to the United States, first settling in Chicago, where they remained during the winter of 1867-8. The following spring, a farm having been purchased in Harmon township, Lee county, they removed to this homestead. This was the family home through the boyhood days of the children.

James attended the district school from the time he was six years old until leaving home, at the age of nineteen, in the winter of 1882, to attend preparatory school at Wheaton, Illinois. After five years of steady work in academy and college, he was graduated from the college in June of 1888, having earned his own living by working morning and night, and teaching a country school during one winter.

Soon after his graduation from college, he was invited to become business manager of the large fruit ranch in Piru City, Ventura county, California. He occupied this position for two and a half years, during which time

He located at [redacted] which he continued to operate for several years.

On May 1, 1891, [redacted] theological Seminary as a student in the regular course, and was graduated in May of 1893. He was ordained to the gospel ministry as pastor of the Congregational church at Soquel, California, in May of 1893. He had a successful pastorate in this church for two years, at which time he was called to the pastorate of the Congregational church in Vacaville, California.

He was also pastor of the Central Avenue (now the Salem) Church, of Los Angeles, California, and continued here for two years.

In 1898, he came to Iowa, accepting the pastorate of the church at Pringhar. He began his pastorate at Pringhar in May of this year, and continued until August, 1900. The record for August, 1900, is as follows:

"Brother James Parsons, having served the church faithfully for two years, has resigned to accept a call to Harlan."

Harlan reports the next month, September, 1900:

"Brother Parsons, late of Pringhar, finds a hearty welcome in his new parish. The people are expending about \$1200 in improvements, which include a new roof, fresh paint inside and out, fresh paper, a new alcove for

crystal chandelier, new art glass windows, and other improvements. The money is practically in hand, and the contracts let for all these improvements."

March, 1901, found some interesting facts of the church after these improvements:

"Sunday, Monday, and Tuesday, February 24, 25, and 26, were days of special services with the Congregational church at Harlan; for some months previous to that time, the members of the church had been engaged in the work of remodelling and beautifying the church home. February 24 was appointed as a proper time to dedicate the building. On that date, Sec'y Douglass of Grinnell preached to a large congregation both morning and evening. Mr. Douglass expressed regret that there was no opportunity given him to raise money. But he was pleased to know that the building could be dedicated free from debt. The amount expended in improvements was \$1,325. The building was improved and makes a very neat and comfortable home for the Congregational people at Harlan. Surely the Harlan folk are to be congratulated on their success in securing so neat a home, comparatively free from debt. On September last, Rev. James Parsons of Pringhar entered upon the pastorate of the Harlan church. Accordingly, previous to the dedication, invitations were sent out to neighboring churches inviting them to convene in ecclesiastical council in Harlan February 26th. Special services were held Monday evening, Tuesday at two o'clock in the afternoon,

the council met, Dr. Hill of Council Bluffs was moderator. The records of the church in calling Mr. Parsons were read. Mr. Parsons then gave a statement of his Christian experience and call to the ministry, and views on Christian doctrines. Having answered the numerous questions asked by members of the council, the body withdrew to pass upon the examination. Every member of the council was perfectly satisfied with the examination, and there was a unanimous vote in favor of proceeding with the services of recognition.

"At the evening service, a large audience being present, Rev. J.W. Wilson of Council Bluffs preached the sermon, Rev. William Pease offered the prayer, Rev. D. E. Evans of Lewis extended the right hand of fellowship, and R. E. L. Hayes, of Oakland, gave the charge to the pastor, while Dr. Hill followed with the charge to the people. The service was an interesting and profitable one throughout, and was highly appreciated by all present. The church was never in better condition than at present, and under the able leadership and wise guidance of Rev. James Parsons, the work will no doubt move forward to the glory of God and the advancement of His Kingdom."

In April of 1901, we have the following:

"At our March communion, we received nine members. It has been decided to have a union meeting under the leader-

ship of Mr. William L. Foster, of Chicago, in the
 1900-1901 session. The church is now
 and work to make these meetings count mightily for the
 building up of righteousness in Harlan. We are also
 making preparations for the Council Bluffs Association
 to be held here the third week in April."

In "Congregational Iowa" for September, 1903,
 we have a historical sketch of the Harlan church, in
 which it is said:

"Under the present pastorate, beginning Septem-
 ber, 1900, the membership has grown from 150 to over 250,
 and the gifts both for home purposes and missions have
 more than doubled. Not only has the church been remodel-
 led, but cement walks have been laid around the church and
 parsonage, a cistern and large new porch added to the par-
 sonage, and individual communion service secured, and a
 fine new double manual Estey organ adapted to the needs of
 the building placed in the church. In every respect, the
 church is keeping pace with the development of the town.
 One of the present needs is a new church building, es-
 pecially to accommodate the Sunday School, and enable
 the church to do the best work in developing the young
 life and social interests of the community."

The last report from this pastorate, in May,
 1904, is as follows:

"Harlan sends a summary of results of the three and one-half years of the pastorate of Brother Parsons. One hundred and fifty four were admitted to the church, making the present membership more than two hundred and fifty. The meetinghouse has been entirely remodelled and rededicated, and individual communion service introduced, and the same has been greatly increased. From an average per annum of about \$100 prior to 1900, the total for 1903 was \$515. The church is in good order, and hopefully welcomes the Rev. Frank G. Beardsley, late of Greenwood Church, Des Moines, to its pastorate."

Mr. Parsons' next pastorate was at Owatonna, Minnesota, where he was in service from 1904 to 1906. He then spent nearly three years in the pastorate of the First Congregational church of Sedalia, Missouri, closing that work December 31, 1908.

He then accepted the superintendency of the work of the Society for the Friendless for the state of Minnesota, under the direction of the national organization. He began this work January 1, 1909. There was nothing at that time in the state of Minnesota except an opportunity to develop and organize the work of prison aid.

At the present time, as this sketch closes in November of 1916, he is still superintendent of the

Minnesota Society, which has developed into a large and flourishing organization, reaching every quarter of the state and doing important work in prisons, jails, schools, churches, and in a great variety of ways for the purpose of preventing crime, reclaiming the criminal, and stimulating a wholesome sentiment among the people concerning the criminal and his treatment.

Mina L. Curtis, of Clatie, Kansas. The family consists of three sons and three daughters. Two sons and two daughters were born in the state of California, and a boy and a girl were born during his pastorates in Iowa.

splendid physique. His education is quite equal to that of the average minister, although perhaps he could not be called a scholar, though a man of studious habits. He is rather given to the work of administration, and a man of affairs. He is well qualified for the work in which he is engaged. He has done and is doing most excellent work.

(Wallace) McShimming, was born in 1862 on a farm near Oneida, Illinois. He had the training of the country school in the region where he lived. In 1884, he was
Missouri. He was converted while on a farm near Creston, Iowa, in 1885. In 1886-87, he attended the college at Tabor. In 1888-89, he was at Oberlin, graduating in the latter year from the English course in the Theolo-

In Ohio, he served the following churches:
1894-97. In 1898, he was in Cleveland without charge.

In 1899, he came out to Iowa, and for a part of that year he was pastor at Silver Creek and Keck. In

"Rev. D. D. McShimming of Silver Creek and Keck has accepted a call to Whiting. Now who will fill his place at Silver Creek and Keck."

This pastorate continued for about three years. In September of 1903, we have the record of his beginning

at once. We venture to predict a rapid increase at

The following month, we read:

"We have good things to report from Forest City. The church is taking on new life under the leadership of Rev. D. D. McShimming. They have sent us word that they will no longer ask aid from the Home Missionary Society. This is good news indeed."

The pastorate soon came to an end. In June of 1904, we have this record:

"This church, much to its surprise, finds itself pastorless. They had provided better than ever before for their expenses for the year, and had fully met all their obligations. But the Oklahoma fever struck the pastor, and under its delirium, he passed on to the southwest. About the first of September, the church will try again."

From Iowa, Mr. McShimming went to Enid, Oklahoma, and was there from 1904 to 1907. From there, he went to Atwood and Kirwin, Kansas, where he was in service in 1908-09. From 1910 to 1913, he was located at Hioma, Kansas, and in 1913 supplied a church in Withita, next serving at Carbondale, from 1914 to 1916. Here he brought the church to self-support by purchasing the Carbondale "Post"

and running it in connection with the church.

Writing of himself in 1916 he says:

"For the past twelve years, I have written
some time for publication. I have written, for example, "A
Trip Among the Stars," "John Henry and Mary Jane," and
"The Church in Lonesomevale."

"I have written two stories: "The Church in
Lonesomevale," which was read before the district mission-
ary meeting held in connection with the National Council
at Kansas City; and "The Focalization of Influence," now
ready for press.

"My father and mother were born in Scotland,
coming to this country in the early forties. We have
five children, Hugh H., Rowena R., Igo M., Roland R.,
and Robert R."

It will be noted that this brother has been a
good deal of an itinerant, and has a penchant for lec-
turing and literary work outside of the pulpit. For some
reason, I saw but little of him in his Iowa work, which
covered a period of something less than five years. He is
a large man physically, and puts a vast amount of energy
into his work.

The Church of the LaSalle of Alton, Illinois, invited Mr. Warner to visit them April 22, 1888, and extended a unanimous call on the evening of that Sabbath, which he accepted. During his LaSalle pastorate, he was neighbor to Dr. Warren F. Day, of Ottawa, and the generous hospitality of the Ottawa manse was frequently enjoyed. Dr. Day exercised a parental interest in the homeless pastor of LaSalle, and one result was the furnishing of the Alton parsonage with an Ottawa bride--a valued high school teacher, Miss Margaret E. Miller. The marriage occurred in the Ottawa church, June 20, 1889. The bride was daughter of a direct descendent of Jonathan Edwards, a member of the "Dwight" family, and a Congregationalist of Congregationalists.

In the pastorate of three years at Alton, there were sixty seven accessions, fifty three on confession of faith. An important item in this period was an invitation to consider service in the Hawaiian Islands. Mr. Warner was accepted by the Board, and he accepted the appointment, but there was a providential interruption of this plan, and the close of the Alton pastorate followed soon after April 1, 1891, which was also the date of the opening of work at Morris, Illinois.

The pastorate at Morris continued for four years. The coming of a son and later a daughter to the pastor and

the wife also special significance for the work. They were called to the same position in the same way.

But it was a period of financial trial, and the over-churched situation added to the difficulties. The pastorate closed May 1, 1894. During the same year the parents of both Mr. and Mrs. Warner passed on to the better land.

After the farewell service at Morris, and interim of three months, was had before taking up regular work. Two months of this period--June and July--were devoted to supplying the Congregational church at Manistee, Michigan. A call from the Presbyterian church at Florence, Colorado, was accepted September 1, 1895. Here was a special emergency, namely, the building of a house of worship, and serving in the varied activities incident to parish and presbytery in a thoroughly new country. It was a valuable experience, though disappointing in many respects. In the three years, seventy eight were added to the church, thirty six on confession. Here the pastor built a beautiful home, but was forced to leave it all too quickly. Besides the parish difficulties, which of themselves unseated him, the high altitude proved seriously dangerous for the children and their mother, and a return to the interior level was advised. This pastorate closed May 1, 1898.

June 1st, 1901, began his work at Eldora, Iowa. It proved the happiest pastoral relationship Mr. and Mrs. Warner ever had. For five and a half years, pastor and people worked together in an efficient and successful manner. One of the principal undertakings here was the erection of a fine sanctuary on a new site. Later, a beautiful pipe organ was installed. Having demonstrated capacity for that sort of a thing, and having been closely associated with active spirits in public affairs, Mr. Warner was identified with the leadership of the movement to secure a Carnegie appropriation for a public library. In this effort he was successful. \$10,500 being secured. As secretary of the library board, he was helpful in the organization and furnishing of that institution. Fifty members were added to the Monitcello church during this pastorate, thirty four being on confession of faith.

December 15, 1903, Mr. Warner began his work at Eldora. It continued for four and one-half years. Ninety two were received into the church, fifty five on confession during this time. With a fine house of worship fully equipped and with a considerable force of able workers regularly in their places, the local opportunities seemed not the kind that fitted into the pastor's nature and aptitudes. However, having an increasing acquaintance throughout the association, and state fellowships, the wider field

received a large share of attention. As registrar of the Webster City Association, as director of the Chicago Theological Seminary, as repeatedly a member of important committees of the local and state bodies, and as a member of ecclesiastical councils, a record for usefulness was established.

July 1, 1908, having resigned at Eldora, an invitation to Crookston, Minnesota, was accepted, and work begun. This continued until April 1, 1911. In this time, twenty four were added to the church, ten on confession of faith, and the parsonage was rehabilitated.

~~The church was badly handicapped by the economic conditions in the city, and a lack of harmony in itself.~~

On retiring from Crookston, overtures were immediately extended by the C. H. M. S. relative to undertaking the resuscitation of the Plymouth Church at Grand Forks, for fourteen years in "coma." The proposition included administering a special financial investment by the C. C. B. S. and supervising the erection of a suitable building. Preliminary to the formal inauguration of this enterprise, was a survey of the field and a report of the result to the C. H. M. S. Dr. Harring approved the report, endorsed the enterprise, and a commission was issued under which Mr. Warner for the first time became a Home Missionary, but with the largest salary he ever had, with a single exception. The work moved from the very first

October 1, 1911. The membership on taking up the work was thirty four; August 1, 1915, when the pastorate closed, it was one hundred and four. A fine parsonage was erected next door to the church, the plans for the same being drawn by the pastor, and the entire management of the work being in his care. Many hundreds of dollars were saved to the church in this transaction. But the donation of more money than any other local subscriber and all the success attending the work of Mr. Warner, were not enough to satisfy some of the people who expected to see the new church crowded from the start and their financial obligations liquidated by the newcomers. Mr. Warner felt that his efforts were being undermined by a portion of his congregation, and was constrained to resign.

Resigning this work, the C. H. M. S. transferred him to Mobridge, South Dakota--an important new field where special business difficulties required mature experience. The date of opening here was September 1, 1915. Up to date, June of 1916, sixty seven have been added to the membership of the church. A parsonage property adjoining the church has been purchased. The Sunday School numbered about fifty when the pastorate opened. It now enrolls two hundred and twenty five. One

Charles L. Hammond.

the Christian church. He was educated for the most part in their school at LaGrange, Iowa. He began a pastorate at Gilman in the spring of 1898. He was ordained at Gilman September 27, 1898.

January, 1904, reports his resignation and call

"Gilman and Newburg: These churches are now pastorless. Brother Hammond, who served this field faithfully and acceptably for five years, has accepted a call to a church in Nebraska."

This church in Nebraska was Grafton, with an outstation at Stickley. In 1906, he was called to Fairfield, in the same state; and in 1909, began a pastorate at Curtis. In 1912, he changed to Wilcox, there, in November of 1916, he is still located.

William Andrew Hobbs, son of Abraham and Laura (Linman) Hobbs, was born in Brunswick, Ohio, August 3, 1849. He prepared for college in district schools and in the Oberlin Academy, from which he graduated in 1872. He graduated from the College in 1876, and from the Seminary in 1881. While in the Seminary, he was acting pastor for two years of a church at North Monrovia, Ohio. He made his own way through college, and in the Oberlin High School. After graduating from college, he spent two years in school work in Michigan, at Allouez. His first pastorate, beginning in 1876, was at Waverly, Illinois. August 3, 1876, he was married to Miss Lyra A. Hale, who lived less than two years, and died in 1878, leaving a son, but out short in the twenty first year of his life.

He was ordained and installed at Waverly, October 26, 1881. August 1, 1882, he was married to Anna James Mead, of Oberlin, but formerly of Cornwall, Vermont. During this pastorate at Waverly occurred the fiftieth anniversary of the founding of the church. His

address upon that occasion was published in pamphlet form.

being dismissed December 4, 1888.

here he was in service for eleven years. In the midst of this pastorate, he made a trip to Europe and Palestine. On his return, he was offered the secretaryship of Home Missions for Colorado, but declined the offer.

He came to Iowa in 1899, beginning at Traer November 5th of that year. In the December issue of "Congregational Iowa" for 1899, we have the following:

"No pastor could have a more gracious and cordial welcome than that given Rev. W. A. Hobbs, of Warsaw, New York, by the good people of Traer. The Warsaw people made the welcome all the more cordial by sending on resolutions expressing their appreciation of Mr. Hobbs and his family. One set of resolutions was passed by a rising vote at a union meeting of the various evangelical churches of Warsaw. 'Be it resolved,' they said, 'That we the people of the village, assembled together, express our appreciation of Mr. Hobbs' etc. Another set of resolutions was forwarded by the deacons of the church. 'In his pastorate of eleven years with us' they said, he has shown himself a most excellent and faithful pastor. His labors have secured large additions to the church," etc. The welcome to Traer has taken on various forms, one of

them being a public reception, in which all the churches
and the people gathered. The people of
Iowa also extends her congratulations and greetings to
the pastor's address be Rev. W. A. Hobbs, Traer, Iowa".

Soon after his coming to Traer, we begin to
read of the stirrings of the people for a new house of
worship. In August of 1900, we read of the farewell
service in the old church:

"The old church building erected thirty three
years ago, has been removed to make room for a new edifice.
The farewell services in the old house were quite elaborate
and full of interest. The themes of the addresses were:
"The First Service," "The First Sunday School," "The
Mission of the Church," "The Home," "The Youth,"
"What These Walls Have Seen," "Woman's Work in the Old
Church," "The Church and the Home," "What the Old Church
Meant to the Young Men," "What the Old Church Meant to
the Young Women," "The Young People's Goodby to the Old
Church," "Woman's Work for the New Church," "The Church
and the Nation," "The New Church and the Better Church
Life," and "A Forward Look."

"While the new building is being erected, ser-
vices will be held in the opera house. The church bell
was secured by Mrs. 'Yankee' Smith, who got it as a

\$2.50 per year. It is to be used in the new church."

In November of this year, we read of the laying of the cornerstone of the new building:

"The cornerstone of the new building has been laid. Brother C. P. Boardman, of Marshalltown, making the principal address."

In July of 1901, we read that July 14th is fixed upon as the day for dedication; but later we read that the day of great rejoicing. The account of the dedication was in part as follows:

stone trimmings. Everything about the church is of the most substantial sort, and materials and workmanship are of first class order.

"The readers of "Congregational Iowa" remember what perfect days Saturday and Sunday October 26 and 27 were. The house was well filled. The choir, almost the peer of any in Iowa, was in its place for service. Deacon Thomas read the church history. Sec'y Douglass delivered an address on "Our Church Life in Iowa," speaking of its origin, characteristics, and prospects.

in attendance, to hear Prof. Chamberlain of our Chicago
and congregation helped him out in his address by singing
a number of hymns.

"Following this, we crowded the social rooms, to
start up the kitchen fire, to test the domestic skill
of the ladies, and taste of the refreshments they had
provided, and then to listen to the toasts of various
speakers under the leadership of Brother C. H. L.
Mason of Reinbeck. Sunday morning, services began at
ten, and closed at half past twelve. The house was
packed with an audience of about eight hundred. Brother
Frank G. Smith of Dubuque was the preacher. It was a
grand sermon, not lacking in any one of the three dimen-
sions. Following him, came the grand hallelujah chorus,
and then the financial statement: cost of building,
\$17,600; debt not provided for, \$4,048. Sec'y Douglass,
who had been uneasy for half an hour, now got the plat-
form and the ears and purses of the people. In less than
half an hour the mountain of debt was removed. After
dinner, we were together again. This time to engage in
the formal service of dedication, the prayer being of-
fered by Sec'y Douglass, taking the place of Dr. Salter,
who could not be present; and following this a number of
the brethren from the town and towns about presented their

congratulations in short addresses.

"The greatest crowd in this series of meetings came together in the evening. The choir did the principal part of the preaching at this service. They sang Dudley Buck's "Oratorio," the Forty-sixth Psalm. They sang it well; they made melody in their own hearts and in the hearts of the people, and to the Lord.

"A collection was taken at this service to start a fund for a pipe organ. The collection amounted to \$108. There is a good deal more in sight, and it will not be many months till the organ will be in its place.

"It was a memorable day for Traer and for all the guests that came to rejoice with them."

Brother Hobbs was permitted to minister in the new building only a little more than a year. It was his ambition to make this indeed the church of the people. December 29, 1902, he was stricken down with paralysis. He rallied somewhat, and was able to attend to some of the duties of the parish and to preach a few times. He continued in pastoral relation with the church until September, 1903. At this time, he was dismissed with resolutions of thanks, sympathy, and affection, and his salary was continued for a time. He preached his last sermon March 20, 1904. In April, he had another stroke

of paralysis, and he died April 20, 1904, aged fifty-four years, eight months and seventeen days. The obituary published in "Congregational Iowa" in May of 1904 was in part as follows:

"Brother Hobbs was an able, conscientious minister, true to his own church, and fraternal towards others. He was a scholarly man, loving and knowing good books. A Bible study club which he organized and conducted was engaging his best thoughts at the time of his first attack.

"He was a corporate member of the American Board, and fully mindful of the work and needs of the other benevolent societies of the denomination.

"He was a noble Christian, a useful pastor, a warm-hearted brother whose aims and sympathies were with all good things. All honor to his memory."

George E. Crossland

George Edwin Crossland, son of George Crossland, was born in Michigan, March 11, 1871. He graduated from the graded schools of the community, Putnam Academy, and the University of Michigan. He began preaching at Owasco, Michigan, in 1898.

In 1899, he came over into Iowa. "Congregational Iowa" for November of 1899 reports:

"Without any delay, the church at Cincinnati has chosen a pastor to succeed Brother Sauerman, now of Illinois. The church has chosen George E. Crossland, D.D., of the University of Michigan. He was received to membership October 29th, and there are others to follow. The congregations crowd the house at every service, so that the people sit on the pulpit platform."

In January of 1900, we read:

"During the few weeks in which Mr. George E. Crossland has been serving this church as pastor, there have been nine additions by letter. The congregations fill the church at every service."

There is another report:

Bryant C. Preston

Bryant Curtis Preston, son of Rev. Levi Curtis and Mary (Gonsline) Preston, was born in Centralia, Kansas, May 10, 1870. He was educated in the public schools of his native place and at the Centralia High School. He was a member of the Centralia High School. He was a special writer on the Chicago Tribune and was also connected with the Associated Press. Before graduation from the Seminary, May 10th, 1892, he was ordained at Genoa Junction, Wisconsin. June 15, 1893, he was married to Miss Lila Kennedy, of Benton Harbor, Michigan, at which place a little earlier he had begun his first regular pastorate.

In 1895, he was called to the First Congregational Church of Springfield, Illinois. He was here only a year, and in 1896 began a pastorate of three years at Whitewater, Wisconsin.

From this place, in 1899, he was called to Osage, Iowa. "Congregational Iowa" for November of this year announces his coming as follows:

dates, this church was at loss to decide. The choice,

Wisconsin. He will begin his work November 12. Mr. Presto
thusiasm."

"The next thing in order is a new church building,
and it will be a nice one, costing about \$25,000. On a
recent Sunday morning, the congregation in less than thirty
minutes pledged \$21,000 for that object, one man starting
\$2,500 for a pipe organ."

tions for the new church building now amount over \$26,000."

In March of 1901, there is further reference to
the new building:

"The Congregationalists of this place have signed
contracts, through their building committee, for a new
\$50,000 church. One feature connected with the new pro-
ject was the novel way in which the funds were raised.
About a year ago, the pastor announced that at the close
of his sermon, the congregation would be given an oppor-
tunity to volunteer pledges for a new church, to cost not
less than \$25,000. James A. Smith pledged 4,000 and his
our city schools, with a pledge of \$1,000. All told,

... was raised.

... Smith of Dubuque. Nobody went to sleep while Brother

Tuesday afternoon was the time for Congrega-
... presenting the whole state. Trisbie was there, and with
... and mouths full of hearty congratulations.

... the relation of the church to education. Who was there
to speak on that subject? Brother Gist was on the program,
but could not be present. But our new Iowa College presi-
... from Grand Rapids, Michigan, for this service. This was
Mr. Bradley's first appearance before an Iowa audience.

...

services to a fitting close in an address full of
evangelistic and spiritual power.

Loring, pastor in 1866-67, does not appear in the group

benevolences under the stress and strain of building.

In 1901, its missionary offerings were \$1,727, exceeding
those of any year in its history.

In September of 1902, getting away from the

"Brother Preston is spending six weeks in
study at the Chicago University. Sec'y Douglass and
wife are to occupy the parsonage during the month of

Sundays out of six. Dr. W. W. Gist supplied August 3d."

In April of 1903, we begin to have indications
that there may be a change at Osage sometime, for it is
written: "Brother Preston had a call to a church in

Sacramento, California, and was inclined to accept, but the vote of appreciation at Osage held him to the Iowa side. The church has been successful in the matter of finances. Pledges more than sufficient to cover every item of expense during the year have been received.

In October of 1905, we have the following:

"Pastor Preston each year preaches a series of sermons to the young people. The subject for this fall is 'The Habit of...' The following are the subjects: 'The Habit of Hindering your own Business,' 'The Habit of Courage,' 'The Habit of Reverence,' 'The Habit of Saving Money,' 'The Habit of Courtesy,' 'The Habit of Humility,' 'The Habit of Purity,' 'The Habit of Saving Time,' 'The Habit of Attending Church,' 'The Habit of Numbering Our Days.' This is one of the ways in which Mr. Preston succeeds in having large evening congregations."

In September of 1905, Mr. Preston

vacation at the University of Chicago. He supplied one Sunday each the Union Park and New England churches. He also spent a week with his old parishioners in Whitewater, Wisconsin. He reports the Osage church as being in prime condition for another year's campaign."

pull altogether they will come forth fair as the sun."

The building reported is that of the Malford Mission. The mission was begun in 1837. Miss Alice Malford became the leader of the Sunday School connected with the mission, in 1887. She is still connected with the enterprise, and the mission has taken her name. The chapel was dedicated January 20, 1907, the building costing \$6,600. We came to the dedication with a deficit of only \$200.

"The Dedication of the Malford Mission, Malford, Iowa" extended over a period of four days, January 20-23. The Sunday morning service was in charge of the Rev. B. C. Preston of the First Church. The services at 2:30 in the afternoon were conducted in German, under the auspices of the German Congregational Church of the city, with a sermon by Rev. A. A. ... Sec'y Douglass of Grinnell delivered the dedicatory sermon. After the sermon, the financial statement was made by ... tory offering, by which the building was substantially freed from debt. The Mission workers are very grateful for all those who have helped in this ... and successfully executed the program."

In the March issue, we have the ...

insurance on its fine church building recently destroyed by fire, and have more than three-fourths of the \$12,000 additional which they propose to raise subscribed. They substantially, as those of the Osage church. Pastor B. C. Preston is living the strenuous life just now. The Davenport Association meeting was to have been held here, but on account of the fire the Cedar Rapids church will entertain the association."

The dedication of this building came April 5, 1890. "Congregationalist" says:

"This is the fifth building erected in the sixty five years' history of the church. The church was organized November 29, 1845, five years before Iowa became a state, and three years before the town took the name of Muscatine. (The original name was Bloomington.)

"The first edifice was dedicated November 30, 1844, and was used for ten years. The second church was erected on the corner where the present building stands. The spire was surmounted by a gilded hand, with the index finger pointing upward. This was taken down shortly afterwards, for someone on the street discovered it was the left hand. This gave it the name of the Benjaminite Church. Uncle Tom's Cabin was the name given to the third church erected. This was in slavery times, and the slavery trouble was uppermost.

The young minister in charge, Rev. A. W. Colburn, was of the Iowa Band, dealt this iniquitous institution of slavery severe blows on every occasion. Hence the church won the name.

"In 1892, the fourth house of worship was built. This edifice, with the exception of the beautiful spire, was destroyed by fire February 2, 1907. The present magnificent structure rests upon the foundation of the previous building. But the present church is not like unto the old in its interior furnishing and arrangement. That was said of the ancient temple applied to this: 'Strength and beauty are in his sanctuary.' It is rich, but simple.

"The real dedication began on April 3d, when the ~~new church building~~ ~~dedicated~~ ~~by~~ ~~Rev. A. W. Colburn~~, ~~of~~ ~~the~~ ~~Iowa~~ ~~Band~~, ~~was~~ ~~the~~ ~~master~~ ~~manipulator~~. April 5th, Rev. W. H. Newell, D. D., of Chicago, preached the dedicatory sermon. His theme was: 'The Heroic Investment of Life.' Rev. H. D. Herr, a former pastor, offered the dedicatory prayer. A mass meeting for men was held in the afternoon, Rev. Frank T. Lee, another former pastor, giving the address. ~~In the evening, a mass meeting was held for the~~ visiting brethren."

This is now the second church building in which Brother Preston has taken a part in his Iowa pastorate.

The next report, in October of 1908, is of a more personal character:

his pulpit work September 27, With the opening of the fall work the pastor sent out a letter calling attention to special events. The letter further says: 'One year ago, our churches were preparing for the evangelistic campaign. Showers of blessing descended upon this community. Our churches were revived, righteousness was exalted, and the Kingdom of God was upbuilt through the enthronement of Christ in thousands of hearts. Were we touched by mere transient emotions of piety? Are some of us being overmastered by the abiding instincts of worldliness? Let there be earnest self-examination. Blessings have been poured out upon us as a city; joys have been multiplied unto us as a church.'

January, 1910, has an account of the resignation of

January 1st. Attractive opportunities have come to him from the far west, where he will doubtless make his future home. Brother Preston's ministry in this state has been noteworthy, and whenever he wishes to return to Iowa, there will be a welcome awaiting him. Through his energy, enthusiasm, and executive ability, Muscatine has one of the most attractive church buildings in the state, which, however, is only one evidence of the

Paso, Texas. He was there, however, only a short time, leaving in the fall of 1913, and going to the church at Berkeley, California, where he remained until 1914; at which time he went to Petaluma, California. In 1915, he took charge of the church at Palo Alto, which is the seat of the Leland Stanford University, and here he is in service as this sketch closes in December of 1916.

In a recent communication, Mr. Preston writes:

"I have done some special newspaper work during my ministry, and have been incidentally interested in athletics, having had charge of the Deloit College track team for two years while I was pastor at Whitewater, Wisconsin. I held local tennis championships in Illinois, Wisconsin, and Iowa, and am also greatly interested in golf, having won several medals at that game. At the same time, I am delighted with my ministerial work, and believe that it is the finest task given to any man."

It is not difficult to characterise such a man as Mr. Preston. He is a full electric battery all by himself. He has the energy of a dozen ordinary men. The word 'fail' is not in his vocabulary. He stands dauntless and undismayed in the presence of the hardest task. Many of his sermons are finished literary and

oil into the sanctuary.' He is quick and impulsive,
tract a statement, which he does with the utmost alacrity
and generosity. It is a pleasure to him, as it is to
every genuine soul, to apologize. In our fellowship,
have not exactly his counterpart. He makes his mark
everywhere. In the eleven years of his service in Iowa,
he made a distinct impression on the state.

ALBANY, N. Y. 1891

Rev. J. H. Hambleton

Ira Grant Hambleton was born in Morgan county, Ohio, November 4, 1868. While he was still a child, his people moved to Iowa. He was for a time a student in Cornell College, at Mount Vernon. He graduated from the Chicago Theological Seminary in 1897. He began his pastoral work in the South, and was ordained at Chattanooga, Tennessee, April 18, 1898. He was appointed to the pastorate at Albion, Iowa, June 1898 to 1900.

In October of 1899, he came over into Iowa, beginning at Van Cleve. "Congregational Iowa" for November of 1899 reports:

"Rev. J. H. Hambleton, D.D., of Chicago, Ill., was appointed to the pastorate at Albion, Iowa, and is elected to become the pastor."

In May of 1901, we read:

"The Van Cleve church is prosperous and happy under the leadership of their much beloved pastor, Rev. J. H. Hambleton."

Sometime in the year 1900, the exact date not given, he was appointed to the pastorate at Albion, Iowa.

it is too cold and too remote from the warm heart of Iowa,
welcome! Be good to Brother Dean, Minnesota, he de-

Mr. Dean began at Northfield, November 1st,
students of Carleton College. He is now at the beginning
More than once he has been a delegate to the National
Council.

He was married July 8, 1896, to Georgia M. DeCou,
of Omaha. They have two children, Berta DeCou and Carol
Chase.

no rugged features about his face, or suggestion of physi-
cal strength anywhere about his body. But all his physi-
cal powers are in harmonious action, and he can endure a
great amount of physical strain. It is needless to say
that he is a student, and a good preacher; his long pas-
torate at Northfield is proof of that. That which grips
you about him is his strong personality, gentle, refined,
cultured, transparently honest and sincere. A fine, rare,

...the
...

... ..
where I spent two years in the University, in the study of
... ..
... ..
others. In 1894, I returned to this country, and entered
... ..
... ..
Seminary, and was graduated in June of 1896.

... ..
ordained by a council called by the Seminary church at
Andover.

"In September of the same year, I became pastor
of the Home Missionary church in Chamberlain, South Dakota.
During my pastorate there, of two and a half years, the
membership was about doubled, the church building was
... ..
for.

"At about the same time, I was called to two
... ..
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worrying about that. I have never yet gotten anything I sought after in the ministry. The places where I have served have all been churches of whose very existence I was ignorant until I was called; Providence has evidently put me where I was wanted. Doubtless His guidance will not be wanting so long as there is work to be done."

The records of Brother Comin's Des Moines pastorate in "Congregational Iowa" are almost a blank. Brother Comin was not the man to blow his own horn, and there was no one in North Park nor in Des Moines to do it for him. In August of 1902, we have the following:

"The church building is undergoing repairs that will cost at least \$1,500, paint without and fresco within. Congregations are good, the reputation of the church is good, and Brother Comin works hopefully on, with a goodly number men, and of 'chief women not a few.'"

Brother Comin is a dignified gentleman, rather reticent, never obtrusive, always attending to his own business, and never meddling with matters that do not concern him. He does not try to manage his church, but is simply one of the brethren. He accepts his lot without complaint.

He is a strong preacher, intellectual and practical, rather than emotional. We did not give him much

about three hundred of them, at fifty cents a piece, it furnished me money enough to return West. This was in the year 1880.

I was sent by the Secretary of Wisconsin Mission to Reedsburg, to revive an old Congregational church that had been abandoned for some time. I decided that the case was a hopeless one, and urged the secretary to come and look the field over. After a somewhat annoying delay, he came, and very much confirmed my judgment. However, before I left the field, November 20, 1880, I was ordained.

Soon after resigning at Reedsburg, I received a call to Viroqua, Wisconsin. This was in the year 1881. After spending a year at Viroqua, I received a call to the church at Lancaster, Grant county, Wisconsin, where I remained until 1882. I then received a call to the church at Dodgeville, Wisconsin, where I remained until 1883. I then received a call to the church at Dodgeville, Wisconsin, where I remained until 1884. I then received a call to the church at Dodgeville, Wisconsin, where I remained until 1885.

I then, in 1885, went to Iowa, where I spent three years, 1885-1888, at Corning, Iowa, where I spent three years, 1885-1888. I then, in 1888, went to Illinois, where I spent three years, 1888-1891, at Rockton, Illinois, where I spent three years, 1888-1891.

as follows:

finds it necessary to install a new pastor. And the promptness and unanimity with which they followed Dr. Trisbie's resignation with the call for Dr. Van Horn bicycle, is one of those things which are done most easily.

"Plymouth holds a unique position in Iowa. It is the oldest church of the Capitol and the university of Iowa and still is a center of the smaller Congregational churches of Des Moines owe much to its past, and of Des Moines that are indebted to Plymouth in many ways have a special proprietorship in Plymouth, which is born

a neighborly folk, and we were prepared to give a true fraternal welcome to the new pastor, whoever he might be.

Van Horn, we soon learned there was good reason to believe that the floating mantle had found Elisha. And those who were invited to the installing council went with the expectation of meeting a man worthy the place to which he had been called; and no one went away disappointed.

"The council was called to order by E. S. Hill of Atlantic, who was chosen moderator, with H. P. Douglass of Ames as scribe. Mr. Van Horn presented a paper concerning his religious experience and conviction, which was listened to with the closest attention by those present, not for noting points open to criticism, but for their own edification. The brother departed somewhat from the usual custom in such cases; and instead of stating clearly and fully the things concerning which there is substantial agreement, spoke more at length of those matters that had caused more or less of intellectual struggle in his mind. And as his doubt and difficulties cover somewhat the same ground over which his listeners had fought, we found ourselves securing light and help and strength from his keen analysis and devotional attitude. While some of his associates look at truth from a somewhat different standpoint, all were satisfied that he is one to be fully trusted as a

true defender of the faith, and as a man of deep spiritual life, and full devotion to duty.

"At the public service in the evening, the sermon was preached by O. M. Vincent, of Jalesburg, Illinois; other parts by W. E. Hopkins of Dubuque, T. C. Douglass of Iowa, A. L. Frisbie of Des Moines, E. M. Vittum of Grinnell, and A. B. Marshall, pastor of the Central Presbyterian church of the city.

"The new pastor brings with him a delightful family, a wife and five children; but his face is so youthful that we suspect that he is somewhat younger than was Dr. Frisbie at his installation, twenty eight years ago. So we have good reason to hope that whenever the twentieth century begins, it will be far on the historical pilgrimage before Plymouth will call us together for another installation. And may the new pastor and his successors

"Write her story
And keep her glory
As pure as of old for a thousand years."

June, 1900: "There are numerous indications that Plymouth will in the near future move to a new location and erect a building which shall help to give Congregationalism more room and place and power in our Capitol city."

July, 1900: "Plymouth is to keep open house all summer. Dr. Frisbie is now doing the full duties of

his vacation, the vacation being in the time to take in the Oberlin commencement."

August, 1900: "Plymouth, having two pastors, keeps open house the year through. Brother Van Horn has returned from his vacation, and Dr. Frisbie starts in with him in Minneapolis.

July, 1901: "The Des Moines Plymouth people made a joyful occasion of the laying of the cornerstone of their new sanctuary on the evening of July 3d. It was held at the sunset hour, in order that for one thing that it might not encroach upon the actual time of the chautauqua program, and for another, that it might be a part of the day.

Mr. George H. Lewis, chairman of the General Committee, presided. Pastor Van Horn read appropriate scripture. After a brief glimpse of the history of Plymouth church as a builder, Mr. Lewis introduced Dr. H. D. [unclear] and appreciative address, welcoming us to the near neighborhood of the Presbyterians.

Governor L. H. Shaw followed in a pleasant word

conversion, and the end is not yet.' This is good news from this ancient church, the second of our order in the state. Rev. C. E. Drew is pastor.

May, 1906: "Brother C. E. Drew is on vacation on his farm in Oklahoma, harvesting a bumper crop of winter wheat. He will put in seed for a new crop before returning, and let it grow for him during the year, while, as in the past, he does good work in parish and pulpit. The pulpit is supplied regularly in his absence."

June, 1906: "There is a change here, at Danville, in the pastorate, with no loss of time. As Brother C. E. Drew steps out, Rev. Charles F. Sheldon of Carrier, Oklahoma, steps in. Iowa brethren that know Mr. Sheldon report that he is a genuine accession to our Iowa ministry."

In the same issue of "Congregational Iowa" we have a report from Strawberry Point:

"Brother C. E. Drew, of Danville, is now pastor at Strawberry Point, where he is finding an open door and a warm welcome. Now, good Brother Drew, and the good people of Strawberry Point, let this be for many, many years, and may each new year be better than the old one."

Brother Drew did not carry out the program suggested by our state paper, as we knew he would not. His heart was with his treasure down in Oklahoma. In 1907, he

made a final move to the Southwest, that is final until 1916, at least, and located at Hydro, Oklahoma. A little later, he moved to Hastings, which is still his address as this sketch closes in December of 1916. All these years, he has been busy on his farm, and among the home missionary churches within reach. He cannot let either occupation alone. While he preaches he must run a farm, and while running the farm he must preach.

I can add little to show more closely than the sketch does the life and character of this good brother. He certainly bore the yoke in his youth, and worked hard for his education. His farming experience, however, enabled him to provide a house of refuge in times of ill health. His preaching was evangelistic, and everywhere he had good results from his labors in the ingatherings to membership. He had the assurance of faith in his work, ~~which was justified by the results.~~ ~~any other brother who could carry on farming and evangelistic work more successfully than could Brother Drew.~~

We have overlooked a little communication from Brother Drew, which is as follows:

"In the fall of 1906, we took charge of the church at Strawberry Point, where we remained for two years. In the fall of 1908, we moved back to Oklahoma,

the results of the study were that the results were not significant for the study, and the results were not significant for the study.

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...and, when the morning came, gave the world and village so befitting and commodious a sanctuary."

PARSON, 1841: "This church, built in the year, 1841, has accommodated a few people, and has been willing to serve the community, and has been the center of the community, and has been the center of the community, and has been the center of the community."

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...the pastor, ... the ...

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sermon greatly interested those to whom it was addressed."

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brought along a fine Morris chair, which they left as a souvenir of their invasion of the parsonage, deeming it an easy seat during his moments of leisure. It was a happy time. The work goes forward here, even in July."

... salary \$100 for the coming year would seem to settle the question as to what his post office address will be for some time to come. Relations between pastor and people have been peculiarly pleasant. Mrs. Wilkins, who has been seriously ill, continues slowly to improve in health."

February, 1904: "The Pleasant Grove people of the country church invaded the parsonage recently, bringing a dinner ready for heating and eating, and proceeded to break bread with Pastor Wilkins and family. After the feast and a good social visit, they took themselves to their Grove again, but left behind them a liberal supply of dollars

in the pastor's purse, and pleasant memories for the years to come."

May, 1904: "The individual communion service has been introduced and gives great satisfaction. Pastor Wilkins has prepared an order for the communion which fits the conditions of the individual method excellently. He will send a copy to any minister interested in this matter."

November, 1904: "Pastor H. J. Wilkins has just been asked to remain with the church another year. His five years' service has been so fruitful in all ways that without a dissenting voice the new call was given. Except Dr. Hill of Atlantic, Pastor Wilkins is senior pastor in Council Bluffs Association. The general missionary presented the interests of Home Missions here the last Sunday in October. A fair offering was made for the work."

December, 1904: "Extensive repairs have been made upon the parsonage. Pastor H. J. Wilkins doing a full share of the work. Additional rooms have been provided, and the house put in good condition. Pastor E. E. Flint is assisting in special services."

January, 1905: "The wife of Pastor H. J. Wilkins has again been for some time at the point of death. A serious surgical operation was resorted to, and it seems now possible for her to return to health, though the process

may be very slow. The people have been most helpful to the pastor's family in every way. The church is doing prosperously."

April, 1905: "The wife of Pastor Wilkins, it is hoped, has past the danger point in her long illness, but is still confined to her couch."

May, 1905: "At the request of members of the Masonic organization, Pastor Wilkins recently preached before them on Sunday morning. They were out in force, as was the whole community. The service was regarded as being very helpful as well as highly interesting."

June, 1905: "This church likes good sermons, and so sent its pastor to the Institute of Theology at Grinnell that he might have a chance to fill up his mind and heart for service to them. Wise people they. The work of the church moves on nicely."

August, 1905: "Pastor H. J. Wilkins, after a visit to Springfield, Massachusetts, visiting relatives in this city, returned home on Sunday, August 13th, and was warmly welcomed by the church members. He appreciated the courtesy of Dr. Monon and greatly enjoyed his visit."

September, 1905: "Pastor H. J. Wilkins is active and efficient in Sunday school work. He is secretary of

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This was Mr. Drake's last Congregational
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From 1905 to 1907, he had charge of the Grace church
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ten years too weak to support a pastor, and keep up services, but during the last five years, the church has prospered until it has become a fairly strong church, with seventy members, united and hopeful under the pastoral care of Brother A. W. Wiggins."

"In the church are a daughter and granddaughter of the famous Abner Kneeland, who established an infidel colony not far away. Voltaire Paine, a child of his colony, named as he was to make an infidel out of him, strangely enough is one of our strong Congregational deacons. He became a Christian and a deacon through the influence of Daniel Lane and Harvey Adams.

"The church building is about fifty years old, but with a fresh coat of paint, inside and out, new paper and a modernized pulpit, it answers very well the needs of the people. There is good timber in that ancient building. Brother Wiggins has recently closed a series of special meetings at Anson, and an outstation just across the line in Missouri, which added thirty nine to the church membership."

January, 1898: "A very pleasant social event was a reception given the first week in January by Brother Wiggins to his people. On New Year's Day, he sent out cards of greeting, and invitations to the reception which was held in the church. A delightful time is reported.

"On January 26th, the fiftieth anniversary of the dedication of the church was observed. Dr. Salter had planned to be over from Burlington, but was unable to be here on account of the snowstorm. A good program was carried out, however, by the home talent. Brother Wiggins gave a talk on the early history of the church and the influence of Congregationalism in Iowa. The last letter which Father Harvey Adams, who was the first pastor, wrote to the church before his death, was read, and also a farewell poem written by his wife, Mrs. Rhoda Adams in 1860, which gave something of the history of the church prior to that time. Four persons were present who attended the dedication fifty years ago. Brother A. J. Belknap, who was pastor of the church from 1893 to 1896, was present, though in feeble health, and pronounced the benediction."

June, 1901: "Indirectly, word comes to us that Brother A. T. Wiggins has resigned." The report is confirmed in the next issue of the paper, which reports:

"The General Missionary spent the closing days of June with this historic church, and that of Anson, Missouri. These churches cooperate in the support of a pastor, and are now looking for one who loves hard work. The church at Anson has a large company of young people and a steadfast body of adults. At Farmington, too, any good preacher and pastor can find room according to his strength."

are normal. Our Sunday School is growing. The pastor has a Bible class of thirty two members. The attendance at the church service is increasing. We have about twenty families that are following up the old rule of giving up one tenth of their income. There are men who are receiving only from ten to fifteen dollars a week, and making monthly payments on their homes, or paying ten or twelve dollars permonth for rent, who are laying aside one-tenth of their income for the Lord's work, and meeting all their pledges to the church. The pastor's wife has organized a ladies missionary society, where each member is pledged 25 cents per month for missions. About twenty five members of the Y. P. S. C.E. have pledged themselves for 15 cents per month for repairs on the church, and 2 cents per week for missions. This means that they will occasionally walk to and from their work and save the carfare."

October, 1913: "Brother A. W. Wiggins, who has served Bethany Church so faithfully for two years, now goes to Earlville and Almorat. The church, acting with commendable promptness, has found a new leader in the person of Rev. J. E. Jensen, of Washta. Brother Jensen will commence his work in October."

From Cedar Rapids, Brother Wiggins moved up to Earlville. For a little time, he had Almorat in his parish, which had been connected with Earlville from

from time immemorial. But before long, Almorai secured a pastor for itself, and Brother Wiggins confined his labors to Earlville. The report from this field are as follows:

May, 1915: "Brother Wiggins and his church at Earlville are feeling jubilant over an improved church building which was formally reopened Easter Sunday. The church was raised and fine social rooms arranged in the basement, and the auditorium was thoroughly renovated and redecorated. The improvements cost something over \$2000, a large share of which was paid by the ladies, the young ladies also having part. The pastor and his wife have a great hold upon the community, and are much beloved by the church, which now assumes the whole of their support. The general missionary assisted Mr. Wiggins during passion week."

July, 1916: "Pastor Wiggins reports a great Easter season. Passion week was observed with special services. On Easter Sunday, twenty persons were received into church membership, fourteen coming on confession of faith. The pastor is pushing the "every member canvass" for missions, and the outlook is good for the full apportionment from the Earlville church."

Mr. Wiggins was three times married, May 26, 1875, he was married to Emma G. Cargo, in Johnstown, Pennsylvania. She died August 8, 1883, leaving four children. In 1885, he

was married to Emma J. Fifer, who died June 9, 1888, leaving an infant son. October 2, 1889, he was married to Mary A. Thomas, of New Cambria, Missouri.

Brother Wiggins did not have an extended scholastic education, but he learned how to study and how to read books and how to interpret current events, of which he is a keen observer. He is not a Congregationalist "to the manor born," but he is deeply in love with our ecclesiastical freedom and democracy, and takes delight in our traditions, and is a loyal supporter of all our denominational work. He has moved about somewhat, but his pastorates have been beyond the average length of the Congregational ministry, and everywhere he has endeared himself to his people by his considerate kindness, and faithfulness as a pastor and ability as a preacher.

Seventy ninth sketch

M.Claude Haecker

Milo Claude Haecker, the son of Emmanuel W. and Carrie A. (Rose) Haecker, was born on a farm near Hampton, Franklin county, Iowa, August 7, 1872. His ancestors were honorable and stalwart Congregational men and women who had done distinguished service in the wilds of early Connecticut, in the Revolutionary War, and in the settlement of early Ohio and Iowa.

All the early life of Claude Haecker was spent on his grandfather's farm near Hampton. He went to the country school near the home, and the high school at Hampton. He began to teach in the country schools as soon as he had reached the required age, but continued the high school course, which he completed in 1892. He spent the year 1893 in Florida. In 1894, he was called to the pastorate of the little church in Moorland, Iowa, which he served until September, 1895, and then entered Colorado College, where he spent two years, and then accepted a call to the church in the mining town of Gillette, Colorado. In 1898, he was married to Agnes Roberts, one of his schoolmates of the Hampton schools. She was of Welsh-Scotch-Dutch ancestry, and inherited fine qualities from these different nationalities.

The same year of their marriage, 1898, Mr. Haecker was called to the pastorate of the church at Jewell Junction, Iowa, and spent two very fruitful years there. January 1st, 1899, he was commissioned for Jewell and Lincoln, by the Iowa Congregational Home Missionary Society, and re-commissioned for the same field January 1, 1900. He was ordained February 7, 1899. Rev. C. P. Boardman, of Webster City, preached the sermon. The prayer was offered by Sec'y Douglass. The charge to the pastor, and the right hand of fellowship was given by his old pastor, Rev. J. W. Ferner, of Hampton, Rev. G. W. Tingle, of Gilbert, made the address to the people.

Some of the "Congregational Iowa" reports of this pastorate were as follows:

January, 1900: "Brother Haecker reports enlarged congregations, interest in all departments of work, a Sunday School at Randall, sustained by men from Jewell, and a series of revival meetings to begin January 7th."

March, 1900: "At Jewell, six were received to fellowship with the church at the last communion. There have been twelve accessions since January 1st.

August, 1900: "Brother Haecker has resigned his work at Lincoln, and has taken on Ellsworth and Randall in connection with Jewell."

September, 1900: "Pastor Haecker has been absent for several weeks, enjoying a vacation with relatives at Hampton. A movement has sprung up during his absence to provide the minister's family with a parsonage. Business men of the church have the credit of organizing this very sensible plan.

December, 1900: "A troublesome debt of \$360, occasioned by improvements on the church building, was put out of the way at the Sabbath service, December 2d, Sec'y Douglass assisting Pastor Haecker in this service. The people assisted too. There is now no debt of any sort resting on the church. The pasror is now giving a series of illustrated sermons, reproducing 'Ten Nights in a Bar Room,' and 'In His Steps.'"

February, 1901: "Rev. M. C. Haecker has closed his pastorate with this church."

It is not surprising that Mr. Haecker gave up his Lincoln work, for it was a long and often muddy road to travel, and the days of automobiles had not then arrived. A good deal of the time, the roads would have been in no condition for an auto.

He went from Jewell to Shell Rock. Of his work here, we have, in "Congregational Iowa" the following reports:

April, 1901: "Brother M. C. Haecker of Jewell Junction has accepted a call to this church and will find here an open door, a hearty welcome, and a bright prospect."

February, 1902: "There was fourteen additions to the church in 1901. The salary, \$200 larger than the previous year, was easily raised, and the close of the year found the church free from debt."

May, 1902: "A series of lectures be some of our Congregational men, O. O. Smith, F. G. Smith, C. E. Tower, and C. H. Rogers, was much enjoyed by this people."

November, 1902: "Brother Haecker has resigned, but will continue serving the church for a few Sabbaths more."

He closed his work at Shell Rock early in 1903, and went down to Oklahoma. His friends in that region were Chickasha, Indian Territory, and Union Center, Oklahoma. In 1910, we find him up at Bryant, South Dakota. In 1912, he became a missionary of the Sunday School and Publishing Society, with headquarters at Zeona. In 1913, in his Sunday School work, he had the pastoral care of the church at Pasque. Later, he took on the pastoral care of Isabel, and Firesteel. In 1915, he dropped his Sunday school missionary work, and confined himself to his pastorate at Isabel and Firesteel, and this is his charge as this sketch comes to a close in December of 1916.

It is humiliating to me that we put on record so meager an account of this good brother's life and labors. I ought to be able to tell a good deal about the brother from my acquaintance with him, but the memory of old age fails, and it is with some difficulty that I bring before me now the picture of the brother's face, or recall any of the incidents of his life. I know that he was at Jewell and Shell Rock, and that he went down to Oklahoma when we did not want him to go. I remember his early housekeeping at Jewell, and some of the problems of his first pastorate, which he discussed with me. I know, too, that he made good in Iowa, and I am sure that he did the same in Oklahoma, and that he is doing the same in South Dakota.

We have some further information respecting Mr. Haecker from Rev. J. W. Ferner, in a communication dated December 15, 1916:

"Claude Haecker lived at Hampton a part of the time while I was there. For a part of the time, also, he was in Colorado for his health. While I was there, also, he began preaching at Jewell's Junction, where he was ordained. I was present at the ordination. Mr. Haecker was born at Hampton. He graduated from the Hampton schools, and I think took a course in the Moody Institute. He is a fine man, with good deal of natural ability, and I think had done a good work wherever he has been. He is now in South Dakota."

From Superintendent Thrall of South Dakota, under date of December 16, 1916, we have the following:

"I think Mr. Haecker came to us from Chicago. He was in Oklahoma for some time. In South Dakota, he first took a pastorate at Bryant, but was there only a few months, at which time he was attracted to the north-western part of the state, which was then opening up to homesteaders. He went there with his family and mother and sister, and they took homesteads near each other in Perkins county. For several years, he gave himself to district missionary work. He is a man who gets acquainted very easily, and commands the respect of everybody, and is well received by all. He has done strenuous pioneer work, driving long distances and enduring the pioneer experiences with cheerfulness, preaching in schoolhouses and ranch houses, and leading in singing as well as preaching. He has a very estimable wife, well educated, and a fine family of three children. He left the district work to take the more settled service at Isabel and the surrounding country. During the last year, a new church building has been dedicated and a parsonage secured at Isabel."

"In "The American Missionary" for February, 1915, there is a communication from Mr. Haecker, in which he tells something of his experiences in northwestern South Dakota. He tells of the great immigration to that region in the fall of 1909, and of the resurging wave in the fall of 1910, on

account of drouth. Then he tells how the snow and rain came in 1911-12, and the people began to come back, and finally to settle into organized community life, bringing in due time a demand for a church.

"It is not too much to say", he says, "that in all the work done so far in this part of the state, our Congregational workers have taken by far the most active part. The splendid mission history of the Congregational churches has repeated itself here, and we have borne the brunt of the pioneering work in this new land.

"In the very heart of this region is the new town of Isabel. It is the terminus of the railway line which was built into the new territory. In a measure, it is the gateway to the new land. While the first stakes of the town were being driven, the Congregational missionary appeared on the site and began sowing the seed of the gospel. In the beginning, an old shed was secured for service, and it was often uncomfortable. But the feeling of permanency which has come to the town has convinced the people that they ought to have a church home. Moreover, the people who have come to dwell on these wide prairies, where there is nothing to suggest the homelike surroundings of the place they have left, where the eye grows hungry for the sight of trees, and the rude unpainted shacks serve only to remind them of the beauty of the architecture

'back home', have decided to build a really beautiful church.

"We have in western South Dakota, about twenty churches, fifty Sunday schools, an academy, and what might be called a real denominational consciousness. If we can strongly establish the church at several of these centers, whence we can reach out into the whole region, and occupy it for Christ, we shall do well. Can we do it? The frontier missionary and the people are doing what they can, but we need some assistance. Come over into this Macedonia and help us."

Eighty first sketch

John A. Holmes

John Andrew Holmes, son of David and Sarah Holmes, was born in Fayette, Iowa, August 23, 1874. He attended a district school in his neighborhood, where the teacher received twenty dollars per month. He also attended the Fayette Academy, and graduated from the Upper Iowa University, located at Fayette, in 1895. Later, he received from this school the Master's Degree, and the title of Doctor of Divinity. It was natural that from this Methodist town and institution, he should go to the Garrett Biblical Institute at Evanston. He was here, however, only one year, 1896-7, and in the year 1897-8 studied in the Yale Divinity School, then stopping out a while for a missionary work.

In 1898, he came out to Iowa to supply for the summer at Farnhamville. From "Congregational Iowa" for October, 1898, we read:

"Up to June 1st, the church was yoked with Gowrie, but since June, it has had the exclusive services of Rev. J.A. Holmes, who was called for three months, and who has now been asked to remain for a year longer. Two lots have been purchased and a house and barn have been erected, and other

improvements are to follow soon. The endeavor society has decided to supply the church with new hymnals."

In July of 1899, we have the following report:

"Brother Holmes will close his work at Farnhamville in September that he may take the last year's work of his theological course at Andover. The people approve of the plan of having a resident pastor after having tried it a year, and have decided to continue it. The church is being painted and papered, and otherwise improved."

After graduating at Andover, in May of 1900, he returned to Iowa, and for three months supplied the Bethany church in Cedar Rapids. We have the following reports of this pastorate:

June, 1900: "The church has called Mr. John A. Holmes of Andover Seminary to supply three months, with a view to settlement. Mr. Holmes is an Iowa boy. For a year and three months he supplied the church at Farnhamville."

July, 1900: "Mr. John A. Holmes has supplied the Bethany church for three months, and is invited to remain as the settled pastor. To the regret of all, he does not see his way clear to accept the call. This leaves a very important missionary field vacant."

From Cedar Rapids, Mr. Holmes went to Toledo. In November, we have this report: "Out of many candidates, the church elects Rev. J. A. Holmes, late of Andover Seminary. For three months, Mr. Holmes supplied the Bethany church of Cedar Rapids."

In January of 1901, we have an account of Mr. Holmes' ordination:

"Rev. J. E. Snowden was chosen moderator. Mr. Holmes' statement of his theological views was clear and extended, and he gave evidence that he is in the habit of doing his own thinking, and of stating his views in his own way. The paper proved most acceptable to the council, so much so in fact that questions were deemed quite superfluous. The candidate was so excellent in spirit, manifestly so well fitted in mind, and so thoroughly orthodox as to leave no chance for the inquisitor. Several of the older brethren expressed the wish that they 'were as orthodox as this dear young brother.' Of course he was ordained. The sermon was by Rev. J. E. Snowden; the prayer by E. A. Berry, the right hand of fellowship by Rev. O. O. Smith, and the charge to the candidate by Rev. C. E. Boardman."

"With its splendid new house of worship, and its bright, devoted, and well-equipped pastor, the Toledo church may be expected to do good work in the future."

Other reports were as follows:

March, 1910: "It does one's heart good to see the wonderful advancements this church is making. The fine new building gives the church an opportunity to reach the people of the community. The congregations are large, morning and evening, the evening audience being the larger. The music of the organ and choir and congregation is very attractive.

Brother J. A. Holmes is doing excellent work. The people are united, and they take a great interest in the affairs of the church. They are planning other improvements, the finishing of the basement, building a parsonage, etc., and they are not planning to neglect their benevolences."

February, 1902: "The church reports a fine annual meeting. During the year, the membership increased from sixty five to eighty eight. There was a large increase in congregations. A new pipe organ has been secured, and social rooms provided."

April, 1902: "There has been an ingathering at Toledo, following special meetings conducted by Pastor Holmes and Brother C. E. Boardman, of Marshalltown. The number uniting was seventeen, all on confession. This accession will add greatly to the working force of the church."

November, 1902: "Congregations are larger now than ever before in the history of the church. Pastor Holmes has just completed a course of sermons on the Bible: 'What shall we think of it?' 'How about its mistakes?' 'Can everything be proved by it?' 'What shall we do with it?'"

January, 1904: "Brother J. A. Holmes has resigned, and is now in Los Angeles, California. A slight but growing throat trouble caused him to make this change. During the three years of his pastorate, the membership doubled and all lines of work prospered. He was particularly successful in his work with the young people. At a

farewell reception, the people gave expression of their good will towards Mr. and Mrs. Holmes by word of mouth and by a purse of fifty dollars."

Mr. Holmes did not long remain idle in California. He found an open door at the West Side Community Church in Pasadena. He was there until 1907, a period of about four years. He then returned to the Middle West. Early in the year 1908, he was called to the First Congregational church of Champaign, Illinois, and is just completing his ninth year. He writes:

"My pastorate at Champaign has been a very rewarding sort of work, largely because of the four hundred Congregational students in the parish, and the scores of Congregational instructos in the University. We have established two mission Sunday Schools during this time in Champaign, one of which has regular preaching, and in the other of which I expect to establish regular preaching by my associate. My literary work has been confined to occasional articles for the denominational press, and one or two other magazines. I prepared, however, a booklet of responsive readings from the Psalms and other scriptures a few years ago. During the last three years, the State Conference of Illinois has elected me as delegate to the National Council, the preacher before the state body, and the moderator of the same."

While Mr. Holmes was supplying the Farnhamville church, June 22, 1889, he was married to Bertha Mitchell, of Fayette, who also was a graduate of the Upper Iowa University.

I still think of Mr. Holmes as the boy preacher, as he was when he began at Farnhamville in 1898. Of course he has been for many years a full grown man, but he has always retained his boyish look, although he has become a man of knowledge, experience, and achievement. For years now he has occupied important stations in the denomination, and he has served in them with ability, honor, and success.

Eighty second sketch

Lloyd Williams

Lloyd Williams, son of Peter and Jane Williams was born in Rhyl, Flintshire, North Wales, March 12, 1846. Brother Williams writes:

"I had some schooling in my early days, until I was about eleven years old. At the age of twelve, I began to work in the lead mines, at 12 cents a day.

"I gave myself to God when about twenty years old, and never left the fold to this day, and am now near seventy one years old.

"I came to America in 1868. I was united in marriage to Ellenor Jones, of Bagillt, Flintshire, North Wales, in 1872. I was ordained to the ministry in November of 1883, in the Congregational church of Bready's Bend, Pennsylvania. I remained at Bready's Bend as a minister for about six years.

"In 1886, I had a call from the Union Church, in Excelsior, Iowa. There I worked in the coal mines and preached on Sundays at Excelsior and Givin, and occasionally at Beacon and Evans. In 1893, I had a call from the West Congregational Church of Long Creek. I spent a very pleasant time among those people for nearly nine years, and had some success in the work.

"During that time, I bought a little place near Oskaloosa, paying little by little for it, and in 1900 I had a call from the church at Givin, six miles from Oskaloosa. The people were too few in numbers to support a minister who had no other means of support. Therefore I accepted the call and moved the family and settled in this little home.

"During my time in the ministry, my salary has been from \$120 to \$400 a year; and I have been in the habit of giving the tenth of my income toward good causes, and to help others in need; and we have never missed it. The Lord has and is blessing us wonderfully in all things, and His people are always good to us, for which we are very thankful to our Heavenly Father and to His people. From the time of our marriage, and the beginning of our housekeeping, our family has never been without family worship morning and evening, and it has been a power for peace, harmony, and happiness."

This simple hearted brother is one of the very best Welsh ministers of the state. His life has always been an inspiration to those with whom he has come in contact. He tells the story of his life and ministry well. He always gives one the impression that he is a good and happy man.

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